SINS

by

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Foreward

The disastrous effects of sin are manifold: being recognised as the prime cause of calamities and destruction in both the worlds, it provokes the wrath of Allah and brings about divine punishments.

It deprives one from the Mercy, Favours and Blessings of Allah, decreasing one's sustenance and becoming a means of anxiety and perplexity. The light of the heart is extinguished and the lustre from one's face is destroyed. These are but some of the serious consequences of Sin, which remains the most destructive, highly detrimental and utterly devastating element on earth.

To save humanity from the disastrous effects of sin in both the worlds, thousands of Ambiyaa (A.S.) were sent to differentiate sin from piety, evil from good and vice from virtue. To this end, trails of righteousness and piety have been left behind for posterity with clear guidelines, distinguishing sin from virtue.

As a warning to humanity, the Holy Qur'aan also recounts events of destruction which annihilated many preceding nations for their indulgence in sin and transgressions.

Unfortunately today, shaitaan has spread his net of deception far and wide, causing an attraction towards sin which has become disguised by other appealing forms and therefore perpetrated openly and fearlessly on a large scale, internationally.

As abstention from sin is the corner-stone of piety and spiritual advancement, the learned author has rendered a great service by identifying and pin-pointing sin in all spheres of one's life, in the light of Islamic Teachings; and thus simplifying the task for muslims to avoid sin.

This publication should be studied thoroughly by all members of the society and circulated widely in order to create a general insight, awareness and consciousness of sin and its various branches.

I pray that Almighty Allah grant the learned author a long life and good health to continue his laudable efforts. May all his works be blessed with divine acceptance and crowned with resounding success.

HAROON I. ABASOOMAR
(Member of Executive Committee : Jamiatul Ulama - Natal)

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

SINS

INTRODUCTION

Definition: Simply stated, SIN is the DISOBEDIENCE to all forms of Divine Injunctions.

This makes it quite clear that there can be no difference in the gravity of various rebellious situations because each such act is contrary to the command, wish and pleasure of Allah. Therefore the terms, "minor sins" and "major sins" merely indicate the quantitave nature of the offence; just as, both a teaspoon and a cupful of poison could be lethal, the former will appear 'minor' when placed alongside the latter or 'major'.

Hazrat Abdullah Ibn Abbas (R.A.) is reported to have said:

EVERY TRANSGRESSION IS A MAJOR SIN

When some Ulama make a comparison between sins, referring to some as 'minor' and others as 'major', they are actually measuring the depth of harm or injury between the actions concerned and in no way diminishes the seriousness of the crimes. In fact most eminent Ulama have warned against wreckless indulgence in so called "minor sins" because fearless and open defiance aggravates the situation and places it amongst the "major" offences. (Just as every little drop of poison could soon fill a cup).

"Major" and "minor" sins may also be likened to a large and small scorpion or a big and little flame respectively, because all are harmful, and man is unable to tolerate the ill-effects of either the big or the small fire or scorpion.

Muhammad Ibn Kaab (R.A.) has explained **that one of the greatest forms of worship of Allah is to keep away from sins;** and those who persist in breaking the rules even though they perform Salaat and other commendable deeds, then their good actions also are rejected.

The pious forebears of Islam have disclosed the fact that every little sin is a step leading towards kufr behaviour, beliefs and other kufr actions. The Qur'aan also teaches that sins project a black spot upon the sinner's heart and this can only be removed through 'TOWBAH' (i.e. sincere repentance and seeking of pardon); but if the sinner continues with his misdeeds, then the black spreads until the whole heart is covered by rust and making one an easy prey for the web of kufr woven by shaitaan.

Now, concerning the web of kufr woven by shaitaan one may need to know why this is being done, so we refer to the Holy Qur'aan (Surah Saad 38:72-83) where we are told about shaitaan's downfall:

When Allah had decided to create Aadam (A.S.) he told the angels:

> "Lo! I am about to create a mortal out of clay;
> And when I have fashioned him and breathed into him My Spirit, then fall down before him prostrate."

The angels fell down postrate, everyone **except** IBLIS! He refused for he was haughty and became one of the disbelievers.

Thus through this DISOBEDIENCE he became the first SINNER.

Iblis claimed to be better than man because he was created out of fire whilst the human was of clay.

Nevertheless, disobedience is a SIN and for this he was CURSED and REJECTED. He then pleaded for a reprieve which was granted till the Day of Judgement.

The moment he was granted this respite, he immediately declared:

> "Then, by Your Might, I surely will beguile them, everyone, except the single-minded slaves among them."

IT IS THIS PLEDGE THAT SHAITAAN HAD MADE WHICH HE IS CARRYING OUT BY WEAVING HIS WEB OF KUFR.

Following this pledge Allah Paak announced:

> "The truth is, and the Truth I speak:
> That I shall fill Hell with you and with such of them that follow you, together."

So this cursed shaitaan is now using the power granted to him by Allah to mislead mankind in every possible manner.

Shaitaan, the first SINNER ... and now the greatest enemy of man ... is enticing everyone towards SIN which is the free passport to hell.

To keep away from sin is really quite simple and very easy because man's deadly enemies are only two in number:-

1. His Nafs or lowly desires;
2. Iblis, the accursed Shaitaan.

To control one's Nafs is relatively easy because every man has a will power which can be used effectively by suppressing all such desires and feelings which are sinful, and by refusing to succumb to every wish and fancy.

In so far as the accursed shaitaan is concerned one has to be more careful because this Devil has a huge army under his charge working continuously against man with many tricks and deceptive devices.

In order to avoid his snares, to humiliate and defeat him, it is important for one to firstly realise and accept that this despicable creature is our open enemy, as confirmed by Allah in the Qur'aan:

> "And do not follow on the footsteps of shaitaan
> For Verily, he is your open enemy."

Every morning, upon awakening, one should remind oneself of this Qur'aanic order and injunction so that one is protected from shaitaan's wiles and ploys.

Secondly, one has to acquaint oneself with the typical tricks and plots employed by shaitaan to trap his victims. Such knowledge will enable one to defeat and overcome the attack of shaitaan, the accursed enemy of Allah.

Typified hereunder are some of shaitaan's methods of deception because **FOREWARNED IS FOREARMED:**

a) Shaitaan's primary concern is to involve every individual in open **kufr** and **shirk** i.e. to completely deny the existence of Allah or to associate partners with Allah.

b) When he fails in this quest, shaitaan proceeds to instil one or two wrong beliefs in the mind.

c) When shaitaan is unsuccessful with the first two deceitful actions, he creates insincerity in a person and causes him to turn away from some highly virtuous act and become involved in another good act but of a lesser degree.

d) Shaitaan influences a person to perform some such action which apparently glitters with beauty but is not part of the religion and not sanctioned by the Qur'aan or Ahaadith.

e) He skilfully prevents a person from continuing with good deeds by over-emphasizing Allah's quality of mercy thereby creating so much hope of pardon in the person that all future efforts are relaxed, his fears for punishment are quelled and he does not find it necessary to save himself from sins.

f) He makes man despair and lose all hopes of salvation by convincing him that his sins are so many that there is no way now to avoid Allah's wrath and punishment because the doors of repentance are also closed. Thereafter he induces the person to go on a wild spree of reckless enjoyment and careless indulgence in the "good things" of life.

g) Shaitaan keeps one's heart pre-occupied through:
i) creation of love for the world, position and wealth;
ii) creation of jealousy, envy and hatred for one another;
and in this way one is left with no time for worship and good actions.

WE HAVE TO REMEMBER THAT ALL THE PROCEDURES MENTIONED ARE TRICKS OF SHAITAAN MEANT TO MISLEAD MANKIND SO THAT THE VICTIMS CAN ACCOMPANY HIM INTO THE FIRE OF HELL. THEREFORE WE MUST ALWAYS REMAIN ON GUARD AND ESCAPE HIS AMBUSH.

Although there is no intention in this discourse to make any distinctions between "major" and "minor" sins one has to recognise those offences of a grievous nature which carry heavy penalties:

DEFINITION OF MAJOR SINS

The following are some of the MAJOR sins:

1. All such sins for which an Islamic punishment has been prescribed eg. severing of one's hands, lashing, etc.
2. The sins for which the warning of Jahannam has been stipulated;
3. All sins which carry a "La'nat" or curse.
4. Every "minor" sin openly committed persistently without restraint.

It must be stressed through reiteration that every act or belief which is contrary to the wish of Allah is an offence of great magnitude (even though it may seem insignificant to human comprehension) because it involves open defiance and resistance before the Greatness and Majesty of Allah! Therefore, in this treatise, no effort would be made to differentiate between major and minor sins.

We must endeavour to protect ourselves from every type of sin and even if, due to some oversight, we fall into error and commit a sin, we must regret the fault and remorsefully repent and seek Allah's pardon, resolving sincerely never to indulge in such sin again. Also, compensatory action should be made to rectify the error eg. performing qadha salaat if namaaz had been omitted, or fulfilling a person's rights if they had been usurped or trampled upon, etc.

Although numerous types of sins have been listed in this book under various headings, these are, by no means the only sins prevailing amongst muslims. Therefore any sin not included here should not be regarded as being exempted.

The aim of this treatise is to produce an awareness in the heart of every muslim so that one can realise whether one is involved in sin or not because, UNFORTUNATELY, THERE ARE SO MANY MUSLIMS WHO ARE NOT EVEN CONSCIOUS OF THE FACT THAT THEY ARE INDULGING IN SINFUL ACTIVITIES. Without this recognition man will neither repent and seek pardon nor will he see the need for rectifying his faults in the future.

Therefore, the purpose --- in a nutshell --- is to create a revolution.

> O Allah! Grant every Muslim the ability to abstain from sins and grant those who default through errors, to recognise their faults and give them the ability to repent and seek Your forgiveness, ESPECIALLY FROM THOSE WHICH ARE PERPERTRATED WITH THE ASSUMPTION THAT THEY WERE ACTS OF WORSHIP. O Allah! pardon all the sins of every believer in the Ummah of Your beloved Nabi ﷺ . O Allah! forgive the sins committed intentionally as well as those committed unintentionally: forgive even those sins which were committed after knowing that they were sins. FORGIVE ALSO THOSE SINFUL ACTIONS WHICH WERE REGARDED AS DEEDS OF WORSHIP AND MEANS OF REWARDS.
>
> Aameen Ya Rabbal Aalameen.

Finally I humbly appeal to readers to forward any suggestions and also any 'sins' which are in vogue nowadays but may have been omitted in this treatise for inclusion in subsequent reprints.

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ESTCOURT

SINS PERTAINING TO THE BODY

SINS OF THE HEART

1. To be without IMAAN - ie. not to believe in Allah.
2. To disbelieve in any teachings of our Nabi ﷺ .
3. To be devoid of any love for Allah.
4. To have no fear of Allah.
5. To have no love for Rasulullah ﷺ .
6. To have greater love for any mortal or being instead of for Allah and His Rasul ﷺ .
7. To develop jealousy.
8. To become greedy.
9. To have avarice.
10. To harbour hatred and malice (except for the enemies of Allah, His Rasul ﷺ and the Deen of Islam.)
11. To bear grudge and revenge.
12. To be overcome by anger.
13. To become haughty and proud.
14. To acquire the love for wealth and position.
15. To prolong one's hopes, ambition and plans for accumulating material gains and assets.
16. To become miserly.
17. To invite and enjoy praise, show and publicity.
18. To be desirous of doing things obstentatiously for showing off and impressing others.
19. To have no patience or tolerance.
20. To lack the ability of endurance.
21. To remain ungrateful.

22. To have no trust and reliance on Allah.
23. To be unhappy with the wish and will of Allah.
24. To be insincere.
25. To be untruthful and dishonest.
26. To have no mercy for Allah's creations.
27. To feel no shame or remorse for one's sins.
28. To despair of Allah's mercy and lose all hope in Him.
29. To have no shame or modesty.
30. To be discontent with what Allah has given.
31. To have no urge or concern to replace in one's heart the evil attributes with good qualities.
32. To suffer from a superiority complex.
33. To be fearless of Allah's punishment.
34. To wish ill and evil for others.
35. To cast suspicions on others without any confirmed evidence or basis.
36. To respect, shelter, and assist an innovator of Islam (Bidat-tee).
37. To become happy and joyful over another Muslim's grief, humiliation, loss or suffering.
38. To think evil of others.
39. To deliberately misjudge and offer wrong opinions.
40. To fantasize about and lust after prohibited mortals or unlawful objects.

SINS OF THE TONGUE

1. To utter falsehood even if such talk is not injurious to any person.
2. To hush into silence or beckon a child deceitfully by pretending to offer some enticement when there is in fact no intention to give anything.
3. To make up such stories which are designed to cause emotional injury and pain to another person e.g. when a co-wife or co-sister-in-law is given the false information like: "My husband presented me with a gold or diamond set for Eid"; or when a colleague or fellow businessman is told untruthfully: "To-day my turnover exceeded R20,000", etc.
4. To adopt a wickedly harsh and impolite manner of speaking.
5. To become abusive and use profane and blasphemous language.
6. To curse any human, animal or other creation of Allah, and to make 'Bud-dua' (invoke ill-effects) against them or against one's self, one's children or one's property.
7. To declare any muslim a sinner or kafir.
8. To carry tales.
9. To maliciously accuse and slander someone.
10. To gossip and backbite against either muslims or non-muslims.
11. To taunt and criticize the faults of others.
12. To mock and ridicule others through provocative jeering, laughter and other scornful mimicry (even if these actions are aimed at some known sin of the person being harassed).
13. To respect and praise a sinner or one who indulges in innovations.
14. To give false evidence.

15. To exclaim oaths (qasms) in vain.
16. To speak excessively.
17. To speak too loudly (especially applicable to females whose voices are meant to be objects of concealment (purdah)).
18. To utter instructions to one's subordinates in a screaming tone.
19. To start talking before someone else has completed speaking.
20. To curtail one's talking abruptly so that the listener is unable to grasp the essential points of what was to be expressed and the resulting doubts become the possible means of differences, quarrels and disputes.
21. To intrude into the conversation of others.
22. To remain inattentive when being spoken to.
23. To stain and tarnish the reputation of another.
24. To cut jokes with one's elders.
25. To discontinue talking to a fellow muslim for more than 3 days without a valid Islamic reason.
26. To indulge in singing either with or without music. (Excluded from this prohibition are Islamic songs which are in praise of Allah and His Rasul ﷺ and are also free of music or any unislamic ideology or thought.)
27. To argue in favour of someone without having full knowledge of the matter; and, even after obtaining the correct information, to argue against Truth and Haq.
28. To neglect the recitation of the Holy Qur'aan.
29. To avoid making dua.
30. To neglect the study of Deen.
31. To disclose a muslim's faults.

32. To praise one's self boastfully.
33. To be "double-faced" i.e. when meeting each of the two rival groups to pretend to be collaborating with that particular group against the other.
34. To conceal evidence in the absence of other witnesses.
35. To falsely attribute to Rasulullah ﷺ any quotation or statement.
36. To criticise, to insult and to slight the Sahabah (R.A.).
37. To speak ill of the Ulama-e-Haq & Huffaz and endeavour ambitiously to disgrace, humiliate and belittle them.
38. To refer the complaints of any person to a tyrant or oppressor.
39. To neglect the duties of enjoining good and forbidding evil, despite having the ability for same.
40. To resort to begging when not in dire need.
41. To initiate the greeting-exchange with a kaafir.
42. For females to speak in a sweet tone to male strangers, and vice versa.
43. To praise another in his presence.
44. To indulge in useless debates and discussions.
45. To speak with superfluous formalities, e.g.:

    a) to change one's accent;
    b) to speak too fast or too slowly.

46. To recite, talk or sing against the Deen.
47. To joke and laugh excessively.
48. To reveal another's secret.
49. To ask the Ulama unnecessary questions, especially after having already obtained the answer from another reputable Aa'lim. (this does not refer to sincere and genuine doubts)
50. To report some news without verifying same.

SINS OF THE HAIR & NAILS

1. For males and females to either cut or shave part of the hair, leaving some of them untouched.
2. For females to snip their hair, whether to make it short or design a fringe to fall on the forehead.***
3. For females to shave their heads, except for valid Islamic reasons.
4. To keep the hair filthy, unkempt and dishevelled.
5. To wear wigs.
6. To attach artificial hair to one's natural hair in order to make it appear longer.
   NOTE: The one who does this for others is also a sinner.
7. To adopt the hair styles of other nations and peoples, e.g. to perm the hair, make "bee-hives" and "camel's humps" etc.
8. To believe in ridiculous superstitions like the one which claims that if 2 people use the same comb then this indicates an impending dispute between them.
9. To keep the head uncovered.
10. To pluck one's eyebrows.

*** FOOTNOTE:
Due to ignorance some people try to justify the cutting of ladies' hair by stating that there is no apparent prohibition in the Qur'aan or Ahadith. Therefore the following explanation is included:
Two evils exist in the acts of cutting of ladies' hair, viz.
(a) EMULATION OF THE NON-MUSLIM, about which our Nabi ﷺ has severely warned saying that whosoever emulates another nation, becomes one of them; and
(b) IMITATING OR BEHAVING LIKE MEN i.e. making one's appearance in the style and manner of the opposite sex. Our Nabi ﷺ has cursed such people.
Therefore, a female's act of cutting or trimming her hair is as sinful as a male's keeping and plaiting long hair, or his wearing earrings, chains, bangles, skirts, etc. The recognition of the EVIL in these acts have escaped the hearts of Muslims because they have become too much absorbed in trying to ape the non-believers. it should always be remembered that adopting the ways, fashions and trends of the Non-Muslims is a SIN!

11. To shave or trim the beard to less than the length of one's fist.
12. To lengthen the moustache so that it reaches the upper lip.
13. To dye white hair for beauty.
14. To pluck hair of the nostrils. (long hair of nostrils may be trimmed).
15. To neglect regular removal of pubic hair (within 40 nights).
16. Failure to clip the nails of both hands and feet. However, when in battle, a 'Mujahid' muslim soldier may postpone the paring of nails and clipping of moustache.
17. To dispose of one's hair and nails in a dirty place, instead of burying them or keeping them in a safe place.***
18. To bite finger nails.
19. To clip nails and trim the hair of any part of the body in the impure state of Janaabat i.e. when in need of essential bath.
20. To use cutex or other nail polishes.

FOOTNOTE:

*** Most males who have their hair cropped by hairdressers and barbers are very careless about how they dispose of their hair and end up leaving everything at the Hairdressing Salon.

SINS PERTAINING TO EYES, EARS & PRIVATE PARTS

1. To gaze or peep at strangers of the opposite sex.
2. To gaze at beardless boys.
3. To peep into another's house.
4. To climb unnecessarily onto high places like the roof of one's house as this would inconvenience the womenfolk of the neighbourhood over the question and violation of Purdah. However, when there is genuine need to ascend heights, then some children should be sent around to alert all the neighbours.
5. For the male relatives of the bridegroom to view the bride if they are not her mahram. The Islamic law prohibiting a male stranger from looking at females, also applies to the bridegroom's relatives for whom it would be sinful to see the new bride if they are not her mahram.
6. To read un-islamic books, especially the cheap novels, periodicals and comics.
   NOTE: It is the responsibility of parents to ensure that children avoid such books or even the magazines and newspapers which contain detailed accounts of obscene and promiscuous living standards of western libertines or photographs of nude and semi-nude shameless people. If such harmful literature is discovered with them, it should be confiscated and destroyed immediately. To sell such filthy smut is also not permissible.
7. To read or listen to someone else's letter being read out without permission.
8. To eagerly envy and covet a member of the opposite sex.
9. To listen to songs and music that arouse one's passions.
10. For males to wear earrings.

11. To eavesdrop.
12. To enjoy praise of one's self.
13. To neglect invocation of Blessings (Durood recitation) after hearing the name of our beloved Nabi ﷺ .
NOTE: If the name of Nabi ﷺ has been mentioned several times during any single gathering or session, then to recite the Durood at least once is WAAJIB and beyond that preferable.
14. Failure to respond to a sneezing person's mention of "Alhamdulillah" by saying "Yarhamukallah" (for males) and "Yarhamukillah" (for females).
NOTE: If the sneezing occurs amongst several people then a single person's reply would suffice for all.
15. To masturbate.
16. To introduce foreign objects into one's genitals.
17. To commit adultery and fornication.
18. To indecently expose one's private parts in front of others.
19. To act as a pimp i.e. one who touts and arranges immoral dealings between unmarried couples.
20. For females to expose their bodies, between and including the navel and the knees **in the presence of other ladies.** (if a MALE is present, nothing can be exposed.)
21. For females to consult male doctors when competent female doctors are available. However, when she has to see a male doctor out of necessity, she must be accompanied by a male mahram.
22. For males to visit female doctors for treatment.
23. To undress or expose more of one's body than what is really necessary even if the doctor happens to be of the same gender as the patient.
24. For strangers to touch, fondle, caress and kiss one another.

25. To induce abortion of one's foetus without a valid Islamic reason.

26. To use such contraceptives which are harmful to health or which works on the principle of permitting fertilisation and then destroying the resultant embryo (like the loop).

27. To practise birth control out of fear of poverty.

28. To neglect proper Islamic Hygiene and the regular removal of pubic hair.

SINS PERTAINING TO BORROWING & LENDING

1. To misuse a borrowed article, e.g. using a borrowed penknife as a screwdriver or a borrowed clothes-iron to hammer in some nails, etc.

2. To delay the return of any borrowed article.

3. To lend a borrowed article to a "third party" without the owner's consent.

4. To keep silent about any alterations done to a borrowed article. e.g.: a borrowed appliance breaks and the borrower has it repaired but does not inform the owner about this.

5. To exercise no caution when using someone else's property. e.g. driving a borrowed car recklessly.

6. To lend an article to someone without informing the borrower about any defects or special features.

SINS PERTAINING TO CHARACTER

1. To have no mercy on the youngsters.
2. To show no respect to the old and aged.
3. To injure others by means of one's hands or tongue.
4. To omit well-wishing others whether in their presence or absence.
5. To deceive and hurt others.
6. To act harshly instead of gently and kindly.
7. To prefer not for others what one likes or desires for oneself.
8. To disregard people's rank, status or stature and treat them with scant respect.
9. To give wrong advice.
10. To fail in fulfilling the needs of other creations of Allah, be they human or animal.
11. To have poor relationships and dealing with others.
12. To defer one's payment of debts.
13. To demand payment from one's debtor without allowing him time to pay.

14. To be careless about doing anything in a decent and proper manner, e.g. when slaughtering .....:—

a) to use a blunt knife;
b) to sharpen the knife within earshot or before the animal;
c) to sharpen the knife only after having made the animal lie down for the kill;
d) to manhandle the animal roughly;
e) to delay the slaughter after laying down the animal;
f) to skin or cut the animal while its carcass is still warm.

15. To show no pity and display no kindness towards widows, orphans and the poor or handicapped.
16. To ill-treat an orphan under one's care.

17. To sever ties and relationships with one's parents and other relatives.
18. Failure of muslims to help each other.
19. To cause discomfort and inconvenience to others, more especially one's neighbours e.g. by arguing or quarrelling with them or creating a din without due regard for them; or even eating to one's fill without consideration for the neighbour's plight, etc.
20. To be sulky and sullen when meeting one another.
21. To neglect the removal of harmful objects and obstructions from roads or pathways.
22. To reveal the faults of others.
23. To make no attempt to reconcile those at loggerheads in spite of having the ability to do so.
24. To remain silent and fail to plead on behalf of others (in a just cause) despite having the power to do so.
25. To be proud of one's lineage.
26. To be proud and haughty without showing any form of humbleness.
27. Not to forgive a muslim who seeks forgiveness.
28. To bribe or accept bribes.

SINS PERTAINING TO MARRIAGE & DIVORCE

1. To hold an "Engagement".
   NOTE: "Engagements" are WESTERN innovations. In ISLAM there is only "AGREEMENT" which confirms the acceptance of a proposal.
2. To invite many people to witness this "AGREEMENT" and thereby convert the simple, happy occasion into a Western-style engagement full of sin.
3. To allow the couple who are viewing each other for the first time (before any proposal) to remain in privacy without chaperonage.
   N.B. A pious male mahram should always accompany the girl at such times.
4. To not disclose essential details and circumstances at the time of proposing marriage, e.g. previous marriages, if any, existing children; disabilities and encumbrances; etc.
5. Even after the "agreement", to permit the prospective husband and wife to communicate with each other by any means (telephone, letter or personally).
   The original introduction in the presence of the girl's mahram is all what is permissible.
6. To fondle, kiss, shake hands or even touch before nikah.
7. To buy and give engagement and/or wedding rings during, before, or even immediately after such functions.
8. To perform the nikah of a mature female without her consent.
9. An intelligent, sane and mature girl marrying someone without obtaining the consent of her guardian when he is not withholding or opposing such consent unjustifiably.
10. To hinder someone else's proposal of marriage by creating doubts against that person to damage his reputation or to send a counter proposal of one's own even before the first proposal had been considered or responded to.

10. To get one's children married to such persons who are thought to be Muslims by NAME only, whereas due to un-Islamic education and upbringing they conform to those beliefs, views and ideologies which keep them far from the fold of Islam.

NOTE: It is therefore a vital responsibility and necessary duty of the parent or guardian to make proper investigations about the Islamic leaning of the prospective marriage partner before consenting. Strangely, there are so many people who, after pursuing higher secular studies and obtaining university degrees, formulate their own brand of "modernist" opinions on Islamic issues. Many of them begin to comment and invariably criticise the Fuqaha and Ulama whose explanations are contrary to those of the secular intelligentsia.

This is a most serious spiritual malady and illustrates how absurd these modern-thinkers can become: when their professional callings are discussed or commented upon by the laymen, they are quick to laugh, mock, and point out that "a little knowledge is a dangerous thing" and that one should not dabble in topics which one has not studied; and yet they dare to tread on that ground about which they know pretty little (acquired through the medium of english books) and consider it sufficient to challenge those Sages of Islam who have made profound research and in-depth studies of religion. This does not imply that Islamic literature should be shunned but one has to exercise care that, firstly, the selection should be only from those books written by the Ulama-e-Haq, and secondly, if something cannot be understood then the Ulama-e-Haq should be respectfully ap proached for an explanation and there is no need to question by debating and trying to impose one's personal views as superior to the judgement of those who have spent many years studying the Qur'aan and Ahadith (direct from the original Arabic).

If one is not fully satisfied with the explanations offered, one should consult another two of the Ulama-e-Haq and if he still fails to understand then he must regard himself as weak in understanding and accept the verdicts without further questions.

Humility is an integral part of good character which the secular concepts are erasing from our children's hearts and causing serious mental deficiencies. The irony of this spiritual malady lies in the fact that the one who is afflicted by it fails to recognise it as a sin and therefore feels no need to seek pardon and forgiveness. This is one of the tricky snares of the devil shaitaan!

Before consenting to their offspring's nikah, parents must ascertain the following facts concerning a prospective spouse:—

(a) Is Salaah being performed regularly?
(b) Does there exist any contact with the Ulama-e-Haq?
(c) Is there an association and attendance in the Tablighi Jamaat Programmes?

After obtaining the answers to the above questions and being quite satisfied that at least questions (a) and (b) or (a) and (c) have been positive then make Salaatul-Istikharah. Otherwise dissuade your charge from choosing such a partner.

11. To make nikah with someone who is unlawful for marriage. One is forbidden to marry someone under the following circumstances:
    (a) BIRTH RELATIONSHIP: e.g. it is not permissible to marry one's (i) AUNT, (ii) SISTER or (iii) TWO SISTERS in one's nikah simultaneously; and similarly, it is unlawful to marry simultaneously a lady together with her niece (i.e. her brother's or sister's daughter).

NOTE: It is sinful to marry such a relative of a wife who has just been divorced and the period of IDDAT still in process.

(b) MILK-SUCKLING AFFINITY: e.g. a typical case of two children, Zaid and Zaheerah, who are not related by consanguinity but still cannot marry each other because, during infancy --- before the age of 2 years ---both were suckled by the SAME woman.

(c) RELATED THROUGH MARRIAGE which is referred to as 'HURMATE-MUSAWHARAT' in Shariah: e.g. after marriage, the spouse's parents, grand-parents and children become haraam and prohibited for marriage even if divorce or death occurs after the consummation of the marriage.

NOTE: Hurmate-Musawharat is established through ZINA and adultery also. e.g. after the adultery or fornication, one is prohibited from marrying the parents, grandparents or children of one's sexual partner who was involved in the misconduct.

Many people are unaware of the law and unwittingly marry across the forbidden line, not realising that the Islamic Nikah performed is INVALID and hence they continue to abide in the sin of ZINA. MAY ALLAH SAVE US ALL!

12. To allow the intermingling of males with females at weddings, or for that matter, at any other functions.

13. To organise weddings of grandiosity and pomposity where there is evidence of much extravagance, music, flow of liquor, wastage with monies borrowed on interest, and a host of other evils.

14. To arrange or attend "Mendhi Parties" even if it is without the present-day childish pranks of old ladies and hags who indulge in headstands, cartwheels and other gymnastic stunts whilst clad in tight-fitting garb around unsightly and flabby figures; or who catch their guests unawares to apply polish on their faces or drench them through garden hoses. There are untold harm in such ridiculous, preposterous and outrageous pranks. MAY ALLAH OPEN OUR HEARTS TO REALISE THE WICKEDNESS OF SUCH DEEDS AND GUIDE US TO REFRAIN FROM THEM.

15. To insist upon having Khatam of Qur'aan before any Nikah and regarding this stipulation to be a Sunnah practice. (By "before" in this text is meant either a few or a single day prior to the Nikah).

NOTE: It should be borne in mind that Qur'aan Khatam is Ja-iz and permissible at any time of the year. However, to arrange it just before a wedding with the assumption that it is a prescribed requirement or, as we see nowadays, to stress its necessity so much that nobody wants to omit it, then it becomes a dangerous innovation even if one accepts that it is not prescribed by the Shariah.

16. To fix exorbitant Mahr.

17. To invite guests from far off places and for such guest to attend.

18. To indulge in UN-ISLAMIC customs such as:—

    (a) For the parents of the bridal couple to exchange gifts and to consider it mean, miserly and lowly if this is not done.

NOTE: It should not be misunderstood that Islam prohibits the giving and receiving of gifts. In fact, this is ENCOURAGED by Islam. The sin and prohibition pointed out here is due to its prevalence during the occasions of WEDDINGS and therefore CONTRARY to the example of our beloved Nabi ﷺ who never gave presents on such occasions or even at the time of the birth or circumcision of a child.

Besides, gifts should be given with ease without having to undergo stress, concern or sacrifices to obtain the present; and there should be no financial difficulties and worries about how to raise the amount to purchase any gift.

(b) To display the bride upon a stage.

(c) To receive the guests in a public hall where other functions of evil, sin and vice are also held.

(d) To organise music, dancing and intermingling of males and females.

(e) For the bride's family to incur unnecessary expenses in order to hold a feast.

(f) For the bridegroom to wish for or demand for gifts from the bride's people.

(g) For the bridegroom to publicly kiss his newly-wed wife (on the stage or elsewhere). ***

(h) For the bridegroom to publicly slip on a ring on the bride's finger.

(i) To even witness such indecency and immodesty.

(j) To film or photograph the wedding proceedings (or for that matter any other festival or occasion).

(k) For a bestman to accompany the bridegroom and similarly bride's maids to accompany the bride.

(l) To waste money on expensive wedding cards, clothes and also on attending such weddings.

*** FOOTNOTE: (g)
Immodesty and indency are major sins. Hence acts which are ordinarily permissible in the privacy of one's bedroom becomes a sin when committed in public.

(m) To prepare expensive new set of clothes for every wedding and avoid wearing the same clothes for another occasion (because everybody has already seen it.)
(OH! IF ONLY ALL THE MONIES WASTED ON EXPENSIVE CLOTHING COULD BE USED FOR THE UPLIFTMENT OF THE UMMAH --- O! ALLAH GRANT US HIDAYAH TO FOLLOW THE SIMPLE LIFESTYLE OF YOUR BELOVED NABI ﷺ.

19. To organise or attend weddings and similar festivals and functions where impermissible and haraam activities take place.

20. To become a cuckold (DAYYOOTH) i.e. such a man who is not affected or bothered by who visits or communicates with his wife, mother, daughter or sister.

21. To prevent any woman from going to her husband and fulfilling his rights, and vice versa.

22. Not to treat one's wife kindly.

23. Not to maintain equality between wives (if one has more than one wife).

24. To have sexual intercourse with one's wife during her menstrual periods.

25. To have sexual intercourse with a wife who had been segregated through 'ZIHAAR' and before meeting its compensation (Kaffarah).
NOTE: Zihaar occurs when one declares one's wife as "mother" with the object of curtailing sexual relationship with her.

26. To practise sodomy even if it be with one's wife.

27. For husband and wife to fondle, caress and hug in a state of nudity whilst fasting. If there is fear of uncontrollable sexual desire then even with clothes on it would be sinful.

28. To engage in sexual intercourse with one's wife in the presence of others who are intelligent and of the age of understanding, including children who may be even sleeping. (infants are excluded).

NOTE: To have intercourse, even if it be with one's legally wedded wife, in public places like beaches, parks, etc. is totally prohibited in Islam **AND A MEANS OF INVITING THE WRATH OF ALLAH.** Those who have cast off their modesty, 'hayaa' and shame should reflect and ask themselves: "Is my action of having sex on sand-dunes and beaches, with the sky as a roof, any different from the actions of animals especially the pigs and dogs? Then why should I relegate myself to the position of such lowly beasts?"
MAY ALLAH SAVE ALL OF US FROM SUCCUMBING TO OUR DESIRES. AMEEN.

29. A wife's refusal to fulfil her husband's wish and desire for sexual intercourse without an Islamically valid reason.

30. For any man to be wedded to more than four wives at the same time.

31. To regard the re-marrying of a widow or a divorcee as incorrect or sinful.

32. For any woman to be wedded to more than one husband at the same time.

33. To regard limited polygamy as incorrect or sinful.

34. For a lady to cause anguish and displeasure to her husband by irritating, nagging and frustrating him over material and worldly issues which are unjustified.

35. To disclose and describe the private goings-on of the bedroom to others.

36. For the husband or wife to have extra-marital relationships i.e. infidelity.

37. To have one's child aborted without a valid Islamic reason.

38. To be unfair and unjust in providing for one's children. However, it would not be incorrect or sinful if a child has been granted something extra due to his Islamic knowledge or piety.

39. To ill-treat the husband's children from a previous wife by scolding and punishing them unnecessarily and not regarding them as one's own children. This attitude tantamounts to oppression.

40. To allow boys who have attained the age of 9-10 years and girls of similar age, to sleep with their mothers and fathers respectively.

41. To pronounce more than one divorce at one time.

42. To pronounce divorce during the wife's period of menstruation.

43. To pronounce the divorce when the wife is free from her period of menstruation but sexual intercourse had taken place during the interval.

44. To issue an irrevocable (BAA-IN) divorce unnecessarily.

45. To effect reconciliation after a revocable divorce by means of sexual intercourse instead of initially making a verbal approach.

46. To prolong the period of IDDAT by first reconciling after a revocable divorce and thereafter pronouncing another divorce causing a greater frustration and anguish to the wife.

47. The unwillingness of a person to satisfy the spouse's sexual passions just to cause hurt and mental agony.

48. To treat the wife like a servant and slave.

49. To enforce upon the wife such duties which displeases her e.g. working in the shop.

50. For the married couple to neglect the duties of enjoining good and forbidding evil between each other: i.e. failure of checking and correcting if one of them does not perform salaah or is lacking in some other Deeni matters.

51. To harbour hatred for one's wife.

52. To make out a will for the distribution of inheritance that is contrary to Shariah, and thereby to deprive the wife or any other heir from their rightful shares.

53. To accept the appointment as a trustee of an un-Islamic will without making permissible efforts to rectify the errors contained therein.

54. To marry solely to effectuate "HALAALAH" which involves marrying an irrevocably-divorced woman so that when she is once again divorced, she become legalised and "Halaal" for marriage to her first husband after the formalities of IDDAT.

SINS PERTAINING TO PUBLIC AMENITIES

(a) PUBLIC TOILETS:
   (1) To litter and dirty the place;
   (2) To avoid flushing the cistern;
   (3) To delay unnecessarily;
   (4) To misuse the place doing OTHER things like washing clothes inside, smoking, reading newspapers, clipping finger-nails, etc. and thereby causing inconvenience to others waiting outside.
   (5) To talk or sing inside.

(b) PUBLIC LIBRARIES:
   (1) To delay in returning books;
   (2) To scribble on the books;
   (3) To deface or fold the pages;

(c) PUBLIC TRANSPORT:
   (1) To cause disturbances by shouting and talking aloud.
   (2) To play musical instruments or switch on the radio;
   (3) To release offensive smells by smoking cigarettes, dagga, etc.
   (4) To light the gas stove or other cooking appliances.

SINS PERTAINING TO FOOD & EATING

1. To consume doubtful or haraam foods.
2. To disregard the importance of enquiring, before eating anything, whether it is halaal or not.
3. To eat in a manner which is contrary to the Sunnah.
4. To eat any carrion except when starvation compels one to consume a little portion in order to save one's life. This exception is applicable to all haraam food or drink.
5. To waste and be extravagant by:
   (a) not licking the platter clean;
   (b) not licking one's fingers;
   (c) not eating any morsel which may have spilled on the 'Dastar-khan' or dining cloth.
6. To use unnecessarily a spoon or knife instead of eating with the fingers.
7. To eat with a knife.
8. To eat or drink very hot foodstuff.
9. To cool food or drink by blowing into them.
10. To eat with the left hand.
11. To avoid sitting on the floor for eating.
12. To neglect the taking of Allah's name before commencing to eat.
13. To be ungrateful and unappreciative of what Allah has provided.
14. To eat from the centre of the plate or from the side opposite where another is eating from.
15. For family members to eat individually.

16. For females to sit amongst strangers during meal-taking. **NOTE: This requirement is neglected in many homes of good muslims also where several brothers gather with their respective wives to eat together at one table. It is essential that strict purdah be observed.**

17. To smoke, whether cigarettes or dagga, etc.

18. To consume drugs either orally or by means of injections (except on the orders of a proficient muslim doctor).

19. To find faults with any foodstuff.
(However, genuine and sincere suggestions to improve a recipe may be acceptable).

20. To eat rotten fish or one that had died in the water and was found floating on the surface.

21. To eat the genitals of even a halaal animal.

22. To eat produce taken from land which had been stolen or usurped.

23. To use silver or golden utensils. This applies to females also and it must not be assumed that it is permissible for girls to use such utensils just because they are allowed to wear jewellery of gold or silver.

24. To over-eat after being fully satisfied. However it is permissible for a host to do so in order to encourage the guest to eat well.

25. To eat when not hungry except when ill or there is lack of appetite and food is necessary for strength.

26. To eat wormy or weevel-infested fruits, nuts or dates, etc., without cleaning and removing the vermin.

27. To eat whilst leaning against anything or in a lying posture. NOTE: Many people are quite negligent about this and are so engrossed in aping the ways of the west that they have forgotten the simple and inexpensive manner of dining on the floor. Thus we find that many muslims, when taking a

cup of tea or drink of water whilst reclining on a sofa or chair, continue to lean and fail to move their bodies away from the backrests.

28. To commence eating without having washed one's hands.
29. To drink in a single draught like a camel instead of gradually in 3 or more sips.
30. To drink whilst standing except if it is zam-zam water, or water remaining in the utensil after wudhu or water that is left over by another muslim.
31. To eat hastily without chewing properly i.e. to gobble the food.
32. To purchase food, especially meat and meat products from non-muslim outlets.

SINS PERTAINING TO THE HOUSE

1. To enter or leave the home without the Islamic greeting.
2. To build mansions in order to acquire fame, prestige or for show.
3. To build one's toilets facing the Qiblah i.e. in a north south direction in South Africa.***
4. To maintain one's home and yard in a filthy and untidy condition.
5. To watch the programmes on television.
   NOTE: Whomsoever is forbidden to be seen in real life or in a picture, is also prohibited to be viewed on a screen.
6. To show no concern or bother about who visits or telephones one's home.
7. To purchase everything one fancies even though there is no need for it.
8. To show no care and interest in the type of friends that accompany one's children.
9. To allow one's home to be used as a club-house permitting all kinds of people to come and go and thus depriving the household of all privacy.
10. For any mature member of the family to appear in front of guests and visitors of the opposite sex.
11. To deprive one's wife and children of the knowledge of Islam.
12. To display portraits, pictures, illustrations and sculptures of animate objects.
13. To allow music and its listening or promotion in one's home.
14. To neglect either the recitation of Qur'aan or the making of zikr in the home.

*** FOOTNOTE:
It is not permissible to face or show one's back towards the Qibla whilst making ghusl just as it is not permissible to face in these directions whilst relieving oneself.

15. To neglect the performance of salaah in the home.

16. To permit one's children to wear un-Islamic garments and keep away from pious friends.

17. For husbands and fathers to spend very little time at home, and to waste precious moments with friends in idle pursuits like billards, squash, cards, carom, chess, badminton, etc. Such worthless activities are not only unprofitable materially but also the cause of disharmony, friction, discord and ill-feelings between a husband and his wife; and whenever disagreements and differences arise between parents, there are bound to be many adverse effects upon the children; they become unstable and their education also suffers because they tend not to take anything seriously.
Furthermore, the absence of the husband creates an aura of loneliness at home, and the wife, becoming weary of the resulting boredom, yearns for companionship and soon becomes an easy prey as the playmate of Shaitaan who has a thousand and one tricks to offer ....
The responsibility of the disastrous consequences that follow --- including a ruined future for one's children rests squarely on the shoulders of the father who is blindly interested in his personal pleasures which also prevents him from realising that it is that very self-centred and selfish attitude of his which is the primary cause of all the domestic problems and miseries.
Unfortunately such fathers, having only their own interests at heart, tend to forget that only children who are obedient, well reared and thoroughly fortified through Islamic training, would prove useful to them in their old age.
When age entombs one's craving for youthful carnal desires within the frailty of an unwilling body which is now just a physical wreck: all bent and fragile, hunched back and legs buckling under, then at such a critical stage, assistance will be sought for every geriatric need! That is when, the help which he so desperately needs, would be denied to him by his

own children who would be merely following the father's example of enjoyment with friends and neglecting home. However, the world'y pains and difficulties is no comparison to the tortures and punishments of the Hereafter; but here again, the selfish husband and father would suffer great loss because, having created fickleness within his family circle through his attitude, the chances of Esaale Sawaab (remittance of rewards) by his wife and children would be very limited, if at all.

It is never too late for fathers to carefully reflect and consider if they are guilty, and then to change their behaviour as this would be the most wise and beneficial step to take.

MAY ALLAH SAVE ALL MUSLIMS FROM FALLING PREY TO SHAITAANS PROMPTING THAT: "Your friends will call you a 'sissy' so don't stop now." EVERY MAN WILL ENTER HIS OWN GRAVE SO LET US REFUSE TO BE MISLED BUT RATHER LET US REPENT AND ASSIST ONE ANOTHER TO IMPROVE OUR LIFESTYLES AND NOT DISCOURAGE THOSE WANTING TO BRING ABOUT CHANGES IN THEIR LIVES. O ALLAH! HELP US TO TAKE PITY UPON OURSELVES. (Aameen)

18. To ill-treat an orphan under one's care.

19. To disobey one's parents. However priority must be given to the command of Allah and the Sunnah of our beloved Nabi ﷺ so if the parents' request is anything contrary to these then they must NOT be obeyed.

20. To make oneself and family members accustomed to excessive comforts and luxury.

21. To undertake, at home or elsewhere, any responsibility or task which is beyond one's capabilities.

22. To scoff and contemptuously dismiss a beggar who calls at one's door.

23. To indulge in malpractices such as mentioned hereunder in the treatment of servants at home or even in shops, factories, farms, etc.:—
    a) over-burdening them with work;
    b) either to delay their remunerations or make no payment at all;
    c) to under-pay them;
    d) issuing of instructions in a harsh manner;
    e) refusing to assist them with their problems and difficulties;
    f) rendering no assistance to alleviate their tasks and labour;
    g) not prepared to pardon or forgive their mistakes;
    h) failing to apply fair and equal treatment to all.
24. To be unable to endure hardships and difficulties with patience and "sabr".
25. To live extravagantly beyond one's means and to lavishly spend more than what one earns.
26. To be more concerned about the beauty and decorations of one's house, instead of adorning and beautifying one's heart with good qualities and love for Allah and His Rasul ﷺ .
27. To keep intoxicants in the house.
28. To befriend and harbour evil elements of society who thrive upon plundering, robbing, etc.
29. To keep dogs as pets.
30. To allow oneself (or one's family members) to be photographed and to keep such pictures.
31. To hurt, inconvenience and antagonise the neighbours so that their lives, properties, honour or dignity are always in danger because of one's inconsiderate actions.
32. To be stingy in spending upon one's wife and children.
    NOTE: It is essential to remember that it is NOT necessarily stinginess which **prevents** someone from buying for his wife and children, new outfits for every wedding in the family or

which causes one to refuse the purchasing of every household appliance or ornament which has been acquired by one's neighbours, friends or relatives.

The simple rule which wives ought to understand is their position as a PARTNER with their husbands in the transactions of life, and as such, she should not act against her husband but together they should tackle life in a sensible way by observing two golden rules: never to buy when there is insufficient money, and, always spend less than the total income or earnings.

The husband should discuss the household monthly budget with the wife so that she does not make unnecessary demands.
A lot of friction and tension could be avoided in the home if the husband and wife work as a team and not as adversaries, priorities must be identified and set up as goals to achieve. As far as possible, all lesser pleasures should be sacrificed with the consoling thought that the achievement of the final objective would generate immense pleasure and happiness for the whole family. When setting up goals, preference should be given to objectives of an Islamic nature e.g. saving for Haj or to assist in the erection of a Musjid or Madressa, etc. ... etc.

33. To argue and fight in the presence of one's children.
NOTE: Parents must avoid all arguments in front of children. All differences should be discussed in the privacy of one's bedroom. It is absurd and myopic to involve children in the disputes of parents and encourage them to take sides.

Children need both the tender love of a mother as well as the affectionate character-building and disciplinary guidance of a father in order to develop into such citizens that can make meaningful contributions to society instead of becoming parasites depending upon handouts. They need to grow strong-willed and able enough to steer their boats through stormy waters. May Allah make every home a pleasant, happy environment reminiscent of Jannah! (Aameen).

34. To spend inadequate time with one's family, especially with the children.

NOTE: Although one may be spending most of one's time at home, one can still be guilty of failing to provide sufficient attention to the children owing to being involved in one's own work or hobby.

It is not uncommon to find fathers bringing some work to be completed at home; but even in such instances, judicious distribution of time would easily resolve this problem.

It should be remembered that the children, by demanding our time, only want to feel loved, wanted and cared for, and not ignored and neglected. Many parents try to evade children's "bother" and "troubles" by keeping them busy with toys or sweets which are bought for them. The correct procedure is to spend some time with the child and make him/her feel loved and precious. We must never create excuses to avoid listening to the children or offering them attention when they need it.

35. To run the affairs of the home without mutual consultation or mashwarah where the father has to take on the role of AMEER whose decision would be final and binding; and, disobeying an ameer --- whether at home or elsewhere is a major sin provided that the Ameer does not take any decision which conflicts with the Shariah.

36. To allow one's daughters to dress indecently, e.g.: without pants (izaar), tops & pants, without head-cover, etc.

NOTE: When girls strip off their essential garments, they also shed their inhibitions and without the feminine shyness they can turn into beasts!

37. To allow the womenfolk of one's household (wife, daughters, sisters) to be employed in shops, factories, etc. alongside with men.

NOTE: If there is a genuine need to earn money due to there being no male breadwinner, then one should resort to working AT HOME.

There are so many activities which could be done within the confines of one's home: like sewing, embroidery, baking, making sweetmeats, preparing samoosas, etc. If there is modesty and shame and one does not venture outdoors to shops and factories for earning a living, solely to please Allah, but does some work at home then Allah will grant barakah and blessings!

There are so many modest and pious widows who are making their living in this manner.
Unfortunately fear of Allah has departed from many a heart with the result that there is no concern for the reckoning of the hereafter. Many men hold the erroneous notion that it is not their responsibility to maintain another man's widow and her children even if she happens to be their sister or a close relative. Such people are also guilty of the sins incurred by widows and destitute ladies in the family who are forced to venture outdoors in search of jobs because no assistance was forthcoming from their relatives.

MAY ALLAH GRANT OUR MOTHERS & SISTERS MODESTY, AND OUR MENFOLK THE ABILITY TO RECOGNISE THEIR RESPONSIBILITIES.

Furthermore, a working widow is forced to leave her children behind all by themselves, and this, is a most unhealthy, risky and dangerous situation.

Already numerous children from similar circumstances are known to have ended up by marrying non-muslims after forsaking the Deen of Islam.

This problem is further aggravated when the poor, helpless widow is living in a predominantly non-muslim environment and surroundings. Her children --- boys and girls --- would be growing up amongst non-muslims and inevitably adopting their ways.

THIS LEADS TO THE QUESTION: IS IT NOT THE RESPONSIBILITY OF THE WEALTHY MUSLIMS TO ARRANGE THE RELOCATION AND RESETTLEMENT OF ALL SUCH FAMILIES INTO ONE SELECTED AREA WHERE PROPER FACILITIES CAN BE PROVIDED FOR THE ISLAMIC UPBRINGING OF THESE ORPHANS?

UNFORTUNATELY MOST OF US ARE CONCERNED ONLY ABOUT BUILDING AND POSSESSING PALATIAL HOMES WHICH MAYBE COMPARED TO HOTELS AS WE SPEND VERY LITTLE TIME IN OUR HOMES. MOREOVER WE DECORATE THEM WITH UNNECESSARY ORNAMENTS, PLANTS AND PAINTINGS SO THAT THEY COULD BECOME MUSEUMS. IF OUR LIVING STYLES BECOME SIMPLER, IT WOULD MEAN CONTENTMENT AS WELL AS THE EASY OPPORTUNITY TO ASSIST, VERY CONSTRUCTIVELY, WIDOWS AND OTHERS WHO ARE ILL-EQUIPPED MATERIALLY DUE TO NO FAULT OF THEIRS.

O ALLAH! SAVE US FROM ALL SINS & GRANT EVERY MUSLIM THE ABILITY TO USE YOUR BOUNTY'S IN ACCORDANCE TO YOUR WISHES.

(Aameen)

38. For the wife to leave home without her husband's permission.
39. For a wife to ignore a husband's request for coition.
40. To disclose any conjugal secrets.

41. To allow adolescent children to remain idle as this would lead them to mischief.
NOTE: They must be occupied, especially during the holidays, either by giving them assignments at home if they are girls or in the business if they are boys. Provisions should also be made for the boys to go out in Jamaat because an idle mind is the devil's workshop.

42. To enter another person's home without permission.

43. Even in one's own home to enter another's room without permission especially before Fajr, after midday and after Esha.

44. To arrange and organise, in the house, un-Islamic functions such as birthday parties, etc., or to permit participation by one's children and family members in similar un-Islamic functions arranged by others, whether muslim or not.
NOTE: Muslims are generally neglectful in this respect as they find it difficult to say, "NO", when invited by others because they are plagued by the question: "If we don't accept, how will they feel?"
One should never forget that the heinous crime of DISOBEYING THE ORDER OF ALLAH is far more grave and serious than hurting another's feelings!
(Is it that --- May Allah Forbid! --- we have taken PEOPLE as our gods?)
O ALLAH! HELP US TO RECOGNISE YOUR GREATNESS AND GUIDE US TOWARDS YOUR OBEDIENCE AND PLEASURE AND NOT TOWARDS SEEKING THE PLEASURE OF YOUR CREATION!

45. To participate --- or to allow one's children and family members to participate --- in the religious functions of non-muslim neighbours, whether joyous occasions or not. It should be remembered that FUNERALS, being sad occasions, are also RELIGIOUS CEREMONIES. Therefore to attend any non-muslim's funeral, memorial service or other associated rituals are incorrect and sinful as it is tantamount to worshipping according to their religion.

If one wishes to sympathise with the family of the deceased, then this is quite permissible. However care should be taken that the visit for condolence does not clash with any of their customary funeral rites. Therefore it is suggested that if sympathies are to be expressed, one should wait for the completion of the last rites of the burial or cremation, so that one's appearance does not convey the impression of participation in non-muslim prayers.

46. For both males and females to go on holiday to places of vice where gambling and immorality is rife.

NOTE: Many South African muslims from up-country visit the coast quite often and are accustomed to staying in hotels owned by non-muslims. Such hotels are usually the playgrounds of licentiousness: Nude and semi-nude people in bathing costumes move around shamelessly, clinging onto their partners, most of whom are also drunk because liquor is served openly and freely. Yet muslims prefer to stay in such surroundings instead of with friends or relatives. Children are thus made to witness and accept the "civilised" barbarity of the West. Even newly-weds prefer to begin their married life in such unhealthy and un-Islamic environment. What we fail to realise is that this contamination by the pollution of sexual depravity removes the respect for a husband from his wife and for a father from the children. Inevitably there is a move towards the introduction of un-Islamic lifestyles in one's home, resented and disapproved by the man of the house but unfortunately he finds no strength to check the deluge.

SINS PERTAINING TO CLOTHES & DRESSING

1. To use such perfumes which contain haraam ingredients. (NOTE: most perfumes that are manufactured by non-muslims are known to contain alcohol.)
2. For females to apply 'itar' or any other permissible perfumes except in the privacy of her bedroom solely for the benefit of her husband.
3. To use lipstick, rouge, cutex or any other types of cosmetic and thereafter venture in the midst of strangers or go to any such place where one can be seen by strangers.
4. For males to wear any jewellery, whether imitation or not, except a finger-ring of silver whose mass should not exceed 4½ 'Maas-ha'. (A 'maas-ha' is an eastern weighing measure equal to 8 "rattis" where each 'ratti' amounts to the weight of 8 grains of barley.)
5. For females to wear imitation rings (i.e. which are not of gold or silver.)
6. For females to wear such jewellery which make jingling sounds and create attraction.
7. For females to wear gold jewellery with the intention of showing off.
8. To wear thin, transparent or tight-fitting garments which are revealing.
9. To sew clothes which are not permissible to wear (for males or females).
10. For females to don any male garb (even shoes), and vice versa.
11. For females to omit the wearing of a thick, loose-fitting cloak over her other garments whenever necessity compels them to go out of the house.
    NOTE: (1) The purpose of this cloak is to hide and conceal her figure and beauty, hence the attractively decorated cloaks of nowadays is against the spirit of Islamic purdah and NOT PERMISSIBLE if used as a 'cloak'.

(2) The wearing of a non-attractive outer cloak is **WAJIB** and **OBLIGATORY** - which duty, unfortunately nowadays is being neglected even by old ladies.

12. For females to neglect the covering up of head, arms, legs and ankles.
13. For females to expose any part of their bodies (from head to feet) in the presence of male strangers, whether muslim or not.
14. For females to emerge without being fully covered in front of male servants or staff members. Similarly, for males to disregard Islamic Purdah Laws when talking to female staff and servants.
15. For any lady to travel 15 miles (24 kilometres) or more without a mahram (close male relative whom she cannot marry).
    NOTE: Our Nabi ﷺ has warned that a lady must not undertake a journey of a day and night without her mahram.
16. For males to wear:-
    a) silk clothes;
    b) saffron - or red-coloured clothing;
    c) bangles, chains, earrings, etc.;
    d) feminine attire;
    e) any garment which would expose all or parts of their private parts --- even when playing soccer or any other sports.***
    f) to wear any garment which extends below the ankles;
    g) to wear such clothing (boys or adults) like topis, waist coats, etc., which have been adorned by so much embroidery, cord-work, etc., that, from a distance, one is unable to see the original material upon which the adornment has been made.

*** FOOTNOTE:
It is sinful for any male to wear shorts (knickers that expose any part of his anatomy between the navel and the knees) in the presence of any male or female except his wife. For another person to look at such an ill-clad exposure is also sinful. Unfortunately there is much neglect regarding this injunction.

17. To tattoo one's body.

18. For ladies to leave their homes without any real need. (They cannot go out even for salaah).

19. For females to venture out of their homes for the purpose of visiting places where male strangers are also expected, e.g. weddings, concerts, plays and even Deeni (religious) functions where there are no proper purdah facilities.

20. For females to visit public places like parks, beaches, restaurants or even supermarkets and bazaars.
NOTE: (a) Shaitaan deceives many into believing that one can gain reward through viewing and admiring the parks, beaches which are the beautiful creations of Allah. This argument is incorrect and lacks understanding of the Spirit of Islam because nowadays all outdoor activities require purdah for the ladies and this is sadly being neglected.
(b) It is the responsibility of males to purchase the necessities for the house. If the females venture outdoors with the consent and approval of their menfolk then such menfolk will also be sinful.

21. To allow children to wear clothes which are not permissible for adults to wear.

22. For females to place clipped finger nails or falling hair where strangers may see them.

23. For females to uncover and bare a greater portion of the body than what is really necessary, in the presence of even female doctors and nurses.

24. To call one's parents, husband and elders by their names except during circumstances of dire need.

25. To make one's appearance resemble the disbelievers by preferring and adopting their mode of dressing e.g. neckties, western-style hats and so-called "fashionable" dresses, etc.

26. For females to breast feed their babies openly without proper cover especially when there are others around.

27. To overstock one's wardrobe with clothes most of which usually become redundant.

28. To vie with one another in purchasing the most extravagant or costly garments and forgetting the primary object of dressing which is for the protection of the body and to conceal one's private parts.
(In Islam, PRIVATE PARTS refer to those areas of one's body which is indecent to expose: i.e. between the navel and the knee for males and, for females, the entire body except the hands up to the wrists).

SINS PERTAINING TO EARNING A LIVELIHOOD

1. To sell HARAAM commodities, example:
   a) Alcohol, malt (sprouted sorghum), Mnanti Beer Powder, and the like;
   b) Musical instruments;
   c) Pornographic literature;
   d) Video and other films;
   e) Any items which contain pictures of animate objects, especially of nude or semi-nude females or males;
   f) Stolen goods;
   g) Items which contain haraam ingredients like animal fat or animal gelatine, alcohol, etc.

2. To indulge in usury and interest-bearing transactions.

3. To market insurance policies.
   NOTE:
   Dealing in insurance is not permissible. Many muslims, who have made the insurance business their means of livelihood, are nourishing their bodies with HARAAM according to the Shariah.
   So, how can one expect their du'aas and supplications to be accepted in the court of Allah?
   Furthermore, the purchasing of insurance policies, not only involves one in the two sins of gambling and usury, but also removes one's reliance upon Allah. When it is established that a person's HARAAM earnings exceed his halaal income, then it is not permissible for anyone to eat at such a person's home or accept any gifts from him. Most of us who are disregarding this sin should ponder over the Hadith of our beloved Nabi ﷺ concerning the acceptance of du'aas:

   He described the Believer who portrayed all the outward signs conducive to his du'aas becoming acceptable (e.g. he is extremely troubled and distressed; he happens to be a traveller; he is sincerely calling out and pleading in his du'aa to Allah ...)

However, in spite of having all the pre-conditions necessary for the dua, his efforts are in vain, because our Nabi ﷺ further asked:
"How will his duaas EVER be accepted, when his food is HARAAM, his drink is HARAAM, and he is being nurtured by HARAAM?"

This Hadith applies equally to both the following types of sinners:

(i) Those purchasing Halaal food and permissible clothing but with income earned from HARAAM sources like gambling, extortion, interest, etc.
(ii) Those whose earnings are halaal but they spend it on purchasing and using HARAAM food and clothing.

We should be ever-fearful of acquiring the Fate and Destiny of a person whose du'aas cannot be accepted; **IN OTHER WORDS, ALLAH'S HELP IS NOT WITH SUCH A PERSON.** So can he ever enjoy peace and contentment?

Those fathers who are grovelling in haraam earnings should reflect over their predicament, and if they still cannot take pity upon themselves, then at least they ought to consider the plight of their little innocent children: Why blacken their hearts and ruin their lives, both in this world and in the hereafter?

O ALLAH! FIRSTLY, GRANT EVERY MUSLIM THE ABILITY TO RECOGNISE AND KNOW WHETHER HIS 'ROZI' IS HALAAL OR NOT, AND IF IT IS HARAAM THEN GRANT THEM THE ABILITY TO ABSTAIN FROM IT.

4. To indulge in any unlawful source of income, examples:

i) To run a shebeen or bottle store.
NOTE: Any transaction dealing with alcohol or pig is not permissible; and to derive any benefit from these is HARAAM.
ii) To work as a bartender;

iii) To earn a living from drawing, painting, filming, photographing or carving out animate objects;
iv) To work in a Bank or Building Society (that are un-Islamic being fraught with interest-bearing transactions);
v) To work in gambling institutions;
vi) To operate game shops like video games, pin ball games, etc.;
vii) To accept bribery;
viii) To become so engrossed in one's quest for livelihood that one has no concern for his Fardh Salaah also.
NOTE: If one's job is so restrictive that he gets no opportunity to fulfil his Islamic duties such as Salaah or keeping a beard, then out of necessity such a job must be changed.

The above are selected examples of Haraam sources of income. It is the onus and responsibility of every Muslim to consult the Ulama-e-Haq and clarify the Islamic legality of any job or business which one wishes to start. Negligence of this clarification could mean consumption of HARAAM.

5. To defraud customers by weighing and measuring less than the correct specifications.
6. To conceal the defects in goods at the time of sale.
7. To disallow a purchaser the option of returning any article due to some defect:
Many traders, retailers and wholesalers, sell their merchandise with the pre-condition that "NO RETURNS" would be acceptable. Nowadays this is especially common, for example, during the sale of cheap digital watches. It should be borne in mind that this type of pre-condition is "zulm" (oppression) and therefore HARAAM. After all any item is bought for using and if it fails to function, then of what use would it be to the purchaser? Some shopkeepers accept the faulty goods being returned but insist that some other article of similar value should be taken in exchange as they are not prepared to refund the cash. This is extortion which is sinful and also haraam.

8. To hinder someone's business transaction by either creating false doubts or making a more attractive offer, knowing full well that the seller has not yet declined the first offer. (Auction Sales are excluded).

9. To bid during an auction sale to inflate the price but having no intention to purchase.

10. To hoard goods in order to create an artificial shortage and scarcity so that prices may be inflated.

11. To disregard the rights of one's neighbour at the shop or business.

12. To disregard the rights of workers and servants.

13. To refuse one's debtor any extension of time to pay.

14. To delay, unnecessarily, the settlement of one's debt.

15. To display upon one's shop or car window such posters, leaflets and charts which advertise HARAAM functions and activities like dancing, debs ball, concerts, quawaali, etc.

16. For butcheries and other food outlets to pay no attention to the importance of meticulous verification that their supply of meat, chicken, etc., are absolutely HALAAL and the suppliers very reliable.

17. To display festival signs peculiar to other religions - it is immaterial whether it is at home or the business premises.

18. To participate in any contract or agreement which could lead to disputes in the future.

19. Failure to specify the amount and date of payment when concluding a credit transaction (where the purchaser is not paying cash).

20. To bargain with the poor and needy urging them to reduce the price of something they are selling.

SINS PERTAINING TO FUNERALS

1. To delay in giving gh. sl to the deceased or to ignore this duty completely except for some such reason as has been permitted by the Shariah.

2. To delay a burial or neglect it completely.
   NOTE: It should be remembered that giving the deceased ghusl, enshrouding and burying are all within the obligation of "FARDH ALAL KIFAYA" i.e. if some of the muslims perform these rites, the remaining muslims would not be held up for sin.
   Therefore it is incorrect to delay the janaazah just because of some relative who is expected from afar. It is also incorrect for the one coming from a distant place to insist and expect that the funeral is delayed.

3. During ghusl to use water either excessively or abstemiously.

4. Whilst giving ghusl to the deceased, to allow one's uncovered hands to handle the body or genitals.

5. To give away --- even for charity --- any article from the estate without consultation and permission from all the heirs of the deceased.
   NOTE: consent of minors is of no consequence, ineffective and therefore not valid.

6. To mourn by loud wailing, screaming and lamentations using such outbursts as: "Ooh! What shall I do without you? ... Allah should have (Wa naoozubillah) rather taken me than you ...". etc.
   NOTE: To grieve and shed tears at the time of sorrow is only natural and permissible provided it is free of complaining, wailing and lamenting the dead.

7. To leave the deceased alone before or after ghusl.

8. To consider it sinful for a husband to view his late wife or vice versa.

9. The viewing of the deceased by anyone of the opposite sex who is not an immediate family member (mahram).

10. For males to gather outside the 'funeral venue' and in direct path and view of ladies arriving to console the female relatives of the deceased.

    The correct procedure is to wait for the Janazah Salaah in the nearby Musjid wherein time could be fruitfully spent making salaah, tilaawah of the Quran, zikr, meditation upon death, etc., and if one wishes the thawaab for these can be remitted to the deceased.

    Furthermore, the body of a male deceased should preferably be taken away to the place of Janaazah soon after the essential last rites (i.e. ghusl and kafn) and after all the close female relatives have viewed the deceased. (It should be noted that this sighting is not compulsory).

11. To give priority to sentiments and emotions over the Deen and Shariah. (This happens to be the primary cause for the introduction of un-Islamic practises and rituals to creep in, especially on the occasions of funerals).

12. To include or conceal within the shroud any Ayat (Verse of the Qur'aan) or du'aa.

13. To perform the Janazah Salaah inside the Musjid.
    NOTE: The 'SAHN' found in most South African Musjids is not part of the Musjid.

14. To bury more than one corpse in a single grave at the same time without real need or pressure.

15. To have meals at the house of the funeral.
    (This sin is especially applicable to those from the same town or those whose homes are not far off).
    NOTE: It is the responsibility of neighbours and those living close by to arrange meals for the family members of the deceased, and also to invite visitors from afar to their own homes for meals.

16. To recite the Qur'aan next to the deceased before the ghusl. However, Qur'aan reading in another room is permissible.

17. For ladies who are na-paak (impure due to menstruation or post-natal bleeding) to go near the deceased.

18. To make 'FATIHAH" at the following instances:
(i) at the house before removing the body;
(ii) after taking out the bier from the house;
(iii) after the Janaazah Salaah;
(iv) after having taken forty steps;
(v) at the gate or door of the cemetry, etc.;
as NONE of these actions are according to Sunnah. Yes, immediately after burial, to recite as much Qur'aan as one can and make du'aa is Sunnah. According to one narration, one should recite Qur'aan and supplicate for as long as one would take to slaughter and skin a camel and distribute its meat.

19. For females to go to the graveyard.

20. To make graveyards places of celebration.

21. To make the graves solid.

22. To build tombs upon graves.

23. To place lamps upon graves.

24. To prostrate (make sajdah) before graves.

25. To make tawaaf around graves.

26. To entreat and ask for one's needs from the inmate of the grave.

27. To call out Azaan or Iqaamat at the side of the grave after the burial.

28. Whilst carrying the 'janaazah' to make zikr aloud.

29. To raise the grave higher than a span (which is measured as the maximum distance between one's thumb and little finger).

30. To indulge in the following un-Islamic practices whilst making Esaale-Sawaab du'aa (commonly referred to as "Fatiha":
    a) Place sweetmeats or other foodstuff in the middle before reciting Quraanic Aayaat or making Du-aa.
    b) To believe and assume that it is this very food placed in the centre, that would reach the deceased.
    c) To believe that the deceased's soul visits such a function.
    d) To consider and set aside alone certain specific days for making this Fatiha e.g. Thursdays, or the 3rd, 10th, 16th, or 40th day following a death.
    e) To make Fatiha for saints and pious people with the intention and hope that they will be able to fulfil one's wishes and grant prosperity, happiness, children, etc.
31. To ask and persuade the dying person to recite the kalema. (Instead, he should be reminded of it by one's own recital).
32. To neglect segregating males from females in and out of the home where the funeral is being held.
33. To read the takbeers, du'aas and/or salaams aloud after the Imaam in janaazah salaah.
34. To allow the husband or any other unrelated male (non-mahram) to enter the grave of a woman.
35. To crowd the grave of a female deceased at the time of lowering, etc. (it is only permissible after covering at the time of filling.
36. To repeat aloud parts of the du'aa being made after burial. (instead "Aameen" should be recited).
37. To transport a body unnecessarily from one town to another town for burial (unless there is no burial grounds available at the place of death).

SINS PERTAINING TO THE RIGHTS OF PEOPLE

1. To steal, rob, loot and plunder.
2. To commit murder.
3. To falsely accuse any chaste person of adultery or any other sin.
4. To conceal evidence when there are no other witnesses.
5. To give false evidence.
6. To use unjustly the wealth or property of orphans.
7. To sever family relations and ties.
   NOTE: Even one's foster parents should be respected and treated kindly.
8. To cause inconvenience to others or hurt them unjustly in any manner whatsoever. Examples:
   a) To take a turn whilst driving without first signalling and indicating one's intention.
   b) Obstructing other road-users whilst parking, etc.
   c) Laying false charges against others.
   d) To criticise others on account of their ancestry or lineage.
   e) To litter the roadsides, etc.
9. To mutilate one's body or commit suicide.
10. To point a firearm or any other weapon (like a knife, spear or dagger) at a fellow muslim even in jest.
11. To be ungrateful to one who has done a favour.
12. To be quarrelsome.
13. To become a meddlesome busybody by prying inquisitively into other people's affairs and probing for hidden faults.
14. To go about amongst the people spreading ideas which are wrong, sinful, kufr-orientated and full of mischief.

15. To gloat and feel maliciously elated when seeing a Muslim affected by some problem or difficulty.

16. To abduct or kidnap someone whether a child or adult.

17. To tread upon any usurped land even if it be for performing salaah.

18. To trespass by entering a person's land or property unlawfully without permission.

19. To kiss any person except one's wife. However, one may kiss the hand of an elderly Aa'lim, elderly pious man or lady or one's parents, grandparents, etc.
NOTE: The Islamic laws of 'hijaab' (segregation) should always be borne in mind. Islam prohibits even the shaking hands of cousins (of the opposite sex). Hence a girl's kissing her Aa'lim cousin will also not be permissible, as in the light of shariah they are strangers and not 'mahram'.

20. To greet merely by lifting one's hands.
NOTE: Greeting by gestures would be permissible if accompanied by the verbal greeting when those being greeted are either far or deaf, and when the person greeting is dumb or disabled.

21. For someone who is sitting and reciting the Qur'aan to stand up upon the arrival of anyone except his father or usthad (Islamic teacher).

22. To utilise or consume anything belonging to another without permission.

23. To frighten another Muslim by making a lunge for him, or screaming at him from a hidden spot or even by merely staring at him.
It is however permissible to instil fear into anyone in order to reform him from any known fault, error or sin.

24. To offer alms and charity to a beggar who has the ability to earn a living. (Excluded from this category is one who is willing to work but neither can he find a job nor does he have the means to start his own business.)

25. To neglect the duty of enjoining good and forbidding evil, especially amongst one's family members.

26. To deprive the rightful heirs from their full share or part thereof.
NOTE: Adopted children are not rightful heirs or beneficiaries. If one wishes to include such a child in one's will then a wasiyyat (bequest) to this effect has to be made, bearing in mind that any wasiyyat can only be made from within ONE-THIRD part of any estate (the balance being pre-ordained in the Shariah).

27. To punish a wife by depriving her of all conjugal privileges and satisfying one's own carnal desires with another wife. Such a deprived wife becomes a "mazloom" or an oppressed one whose dua'aas are immediately acceptable because between the du'aa of a mazloom and the Court of Allah there is no barrier.

28. To ignore a Muslim's greeting or to respond inaudibly.

29. To involve others in all types of superstitious beliefs and customs like preventing someone from undertaking a journey because a black cat had crossed his path, etc. Similarly to attempt predicting the future, e.g. practising palmistry, crystal-gazing, clairvoyance, etc.

30. To gamble or arrange side-bets.
EXAMPLE: During a soccer match players agree that the losers pay a fixed amount to the winners.

It is SINFUL to arrange this type of bet which has two sides: the elements of either winning or losing. In effect, the winners are usurping the rights of others because nobody in his right mind prefers to lose money. It is a known fact that it is the greed for money which drives one to gamble. If any gambler disagrees with this premise then let him rather "lose" his money on Islamic causes and for the upliftment of the Deen.

31. To tease, joke and laugh at others, especially when it displeases them.

32. To practise a science or calling for which one is incompetent or unqualified e.g. faith healing through issuing of amulets and taaweezes. (It is also a sin to consult such people because the chances of them making one indulge in un-Islamic rites and kufr is great).

PLEASURE-LESS SINS

In reality, all sins are without pleasure; for how can stealing or adultery be otherwise, when one knows that such deeds carry heavy penalties of imprisonment and capital punishment? Similarly all pleasure and sweetness from sweetmeat would soon disappear when one realises that it has been laced also with some poison.

In the same manner one has to acknowledge that every sin provokes the wrath of Allah and kindles the corresponding punishment which the Most Wise and Powerful has fixed. Just as any wise man would recoil from eating poisoned sweetmeats knowing that although it appears attractive, delicious and tasty, it is lethal and so pleasureless, so also is the case with sins which are apparently alluring and fun-filled but in reality represent doses of hell-fired poison!

Nevertheless there are certain sins which have neither sugar-coating nor fun or benefit in them whatsoever. This is the category of sins to be dealt with in this chapter, much of which has been based on: "GUNAAHE BE LAZZAT" (i.e. Pleasureless or Tasteless Sins), the kitaab written by Mufti Shafi (A.R.)

The sins referred to are as follows:-

1. To indulge in such work, play or speech which is neither beneficial nor harmful.

2. To mock, laugh at and belittle a fellow muslim whether by speech, signs or insinuations.
   NOTE: Some people confuse mocking and making fun of a fellow muslim with other types of permissible humour. This is gross ignorance and folly. In Islam, permissible humour or joking must adhere to the following conditions:
   (a) it must not be contrary to reality and truth;
   (b) it must not harm or hurt any person;
   (c) it must not be overdone or become a habit; rather, for good humour to be really appreciated and enjoyed, it ought to be moderate and far between.

3. To spy and ferret out the faults of Muslims.
4. To eavesdrop and try to overhear the private discussions of other people.
5. To enter or peep into another person's home without permission.
6. To taunt someone over family lineage and ancestry (e.g. like saying: "My family is nobler than yours", etc.)
7. To link oneslf (through change of name) to another family e.g. a non-Sayyid to begin referring himself as a Sayyid. (WARNING: Rasulullah ﷺ has said that Jannah is HARAAM for such a person.)
8. To swear and become abusive.
9. To curse any human or animal.
10. To carry tales.
11. To call one another by offending nicknames.
12. To be disrespectful towards the Ulama-e-Haq and the Aulia (saints).
13. To disrespect the names of Allah, the verses of the Qur'aan and the Ahadith.
14. To dispose of and discard litter, filth and garbage upon roads, pathways and parks where people relax.
15. To be careless and unmindful against the splashes of urine drops.
16. To unnecessarily expose one's private parts through inadequate cover e.g. wearing of shorts or tight-fitting anatomical clothes which reveal virtually everything. Leaving hardly anything for the imagination to interpret; (it should not be misconstrued that to fantasize is permissible).
17. For males to allow their pants or khurtas to extend below their ankles.

18. To brag about one's charity causing embarassment and injury of humiliation to the recipient.
19. To burn any living creature unless there is no other way to escape the dangers they pose e.g. poisonous snakes and scorpions.
20. To mislead a blind person.
21. To sow discord between a husband and wife or between a servant and master.
22. To give false evidence.
23. To take qasm (oath) in the name of other beings beside Allah. This is termed as actions of kufr and shirk in the Ahadith.
24. To speak lies or swear false oaths.
25. To occupy pathways, pavements or roads and cause obstruction to other users.
26. To be unfair and unjust when dealing with one's children.
27. To pronounce more than one divorce at any one time.
28. To be dishonest when dealing in weights and measurements.
29. To consult fortune-tellers and palmists, etc., for predictions of the future.
30. To slaughter or release an animal in the name of other beings beside Allah.
31. To allow one's children to wear un-Islamic clothing and jewellery e.g. short pants or red and saffron-coloured clothing for boys, and tops and pants or no pants and short hair for girls, etc.
32. To sketch, draw, paint, film, photograph, carve or sculpt any living object or to utilise such pictures or sculptures.
NOTE: It is not permissible to even view a PICTURE (whether painting, drawing, carving or photograph) of any member of the opposite sex whose sighting or gazing at is forbidden in real life. From this fact alone one can guage the gravity of the sins pertaining to television.

33. To keep a dog without real need.

34. The buying and selling on credit of either gold or silver, as such deals are termed as interest-bearing transactions in Shariah.
    Trading in gold or silver has to be for CASH and where an exchange occurs, gold for gold or silver for silver, the commodities must be of equal mass otherwise the differences in weight would be regarded as interest or riba according to the Shariah.

35. To take filth or any obnoxious substance into the Musjid.

36. To talk or perform worldly activities in the Musjid.

37. To disregard the importance of straightening the rows of salaah with congregation.

38. To precede the Imam's performance of Ruku, Sajdah, etc.

39. To steal looks or glance about during salaah.

40. Whilst in salaah, to fiddle around and play with one's clothes or allow some garment to dangle about unchecked.

41. To cross over people's necks in order to reach the front row.

42. To observe absolute silence during aitikaaf and consider this to be part of Ibaadah.

43. For males to perform salaah bare-headed and in short sleeves. (A female's salaah in this manner will not be valid at all.)

44. To talk whilst the Jumuah Khutba is in progress.

45. To loiter or move around aimlessly without any set purpose.

SOME SINS PERTAINING TO BELIEFS

1. To leave the fold of Islam through:
   (a) openly denouncing Islam;
   (b) converting to another religion;
   (c) Disbelieving in any of the "Dhururiate-Deen" or "Qateeyaate-Deen".

   NOTE: "Dhururiate-Deen" refers to the laws of Shariah which are established by "Qatius-Thuboot" and "Qatiud-Dalaalah"
   By "Qatius-Thuboot" is meant that the proofs are irrefutable because they are based on the Qur'aan and such Ahadith whose narrators --- from the era of Nabi ﷺ till this day, and in every age and time --- were so widespread, in every city and district that their authenticity becomes indisputable, especially when one has to rule out even the slightest possibility of a defrauding collusion by such a colossally large number of narrators. Such water-tight narrations are termed, "MUTAWATIR" in the terminology of Ahadith. By "Qatiud-Dalaalah" is meant that the mode of expression used in the Qur'aan or the Mutawatir Ahadith are so simple, clear and unambiguous that there is no room left for any other interpretations. All standing Rules and Orders which are established through QATIUD-DALAALAH and QATIUS-THUBOOT, and which are easy to follow, having been relayed from one generation to another (like the knowledge of Salaah being Fard, Ramadaan fast or Finality of the Prophethood of our Nabi ﷺ , then such clear cut, well-established laws and **indispensable elements of religion** are called, "DHURURIATE-DEEN". The one who denies or rejects any one such element, is classified forthwith, a kaafir. However, if the denial or rejection is due to a lack of knowledge of a pertinent detail by a layman (e.g. there being 6 faraaid in Salaah), then the verdict of kufr is withheld to grant an opportunity for the ignorant person to be taught the correct procedures; and if he still persists with his denial or rejection then he would be termed a Kaafir or disbeliever.

(d) To interpret any of the "Dhururiat" or the "Qateeyaat" differently from the accepted meanings;

(e) To be pleased with any act of kufr.

(f) To discredit any Qur'aanic verse, accepted Ahadith or other aspect of Deen by casting doubts, regarding as incorrect and false, picking out faults, criticising and mocking.

(g) To disregard a sin as a misdemeanour and treat it as lawful and permissible.

(h) To consider the abstinence from sin as discourteous or shameful (which happens to be the case with un-Islamic practices and customs).

(i) To mock any Sunnah of our beloved Nabi ﷺ .

(j) To prefer acts of kufr.

(k) To induce another person to commit an act or acts of kufr.

NOTE: Many people (especially ladies), due to hatred, enmity or jealousy for another person, resort to witchcraft (Jadu/Sihr) which is a major sin, and if it involves even a single act of kufr, then it would remove them from the fold of Islam. It should be borne in mind that, more often than not, JADU calls for utterances of praises and expressions of obedience to the devil and accursed shaitaan, and quite often one has to even swear and criticize Allah (Allah forbid) and thereafter accept Shaitaan as god. (May Allah protect us from this!)
Therefore, I humbly appeal to one and all to guard against such absurd and vile practices which would, at the most (if successful) cause injury to another human, and this is also a major sin; but most important: invariably, it would mean one's expulsion from the fold of Islam leading to ETERNAL DAMNATION in the Fire of Jahannam.

(l) To feel sad and depressed because one is a Believer.

(m) To utter words of KUFR such as:
"Allah should not have done this to me.";
"Had Allah nobody else to kill?";
"What does Allah gain by keeping us hungry?";
"etc., etc." (ALLAH FORBID)
It is immaterial whether or not such blasphemy had been uttered when afflicted by hardship or not.

(n) To belittle, speak ill of and degrade any prophet or angel of Allah.

(o) To assume or believe that any creation of Allah (human or not) is omniscient, having full knowledge of everything.

(p) To consult the following people about the future and to believe in their predictions:—
1) Fortune-Teller
2) Pandit
3) Padre
4) One affected with Jinn
5) A Palmist
6) An Astrologer (the 'Stars'); etc., etc.

(q) To call out to any creation of Allah from afar, completely out of earshot, and to believe that he has knowledge of it.

(r) To ask from any creation, whether dead or alive, for the fulfilment of one's needs for children, etc.

(s) To perform any act of worship for any being besides Allah: be it Salaah, Ruku (bowing), sajdah (prostration), roza (fasting), tawaaf, sacrifice or charity.
NOTE: Before any act of Ibadaah we must make the intention that it is solely for the pleasure of Allah.

(t) To pledge a 'mannat' (vow) for the pleasure of another being besides Allah.

(u) To bow (adopt the posture of Ruku) or to continuously maintain an erect attitude of attention, like statues, as a form of sacred veneration for any created being.

NOTE: To stand up as a welcome gesture upon the arrival of any pious person and to sit after he has been seated, is quite permissible; but to continue standing even after the guest has sat down, is prohibited.

(v) To offer for sacrifice any animal in the name of some other being besides Allah.

(w) To offer similar or more respect to any place than the venerability applicable to the Holy Kaaba.

(x) To repeat as a "wazifah" (regular, formal chantings the name of any other being besides Allah (even though it be the name of a prophet or wali and buzrook (saint)).

(y) To associate others in the Divine Will of Allah by making such remarks as:
"If Allah and His Rasul ﷺ wish, this work will be done." or ... "if Allah and Badsha Peer (etc.) wish, this work will be completed".

(z) To pledge such a vow (mannat) which hands over one's problem or difficulty for attention to a saint, peer or nabi and not to Allah. Many laymen are indulging in this type of sin.
MAY ALLAH GRANT US ALL HIDAAYAH! (Aameen).

NOTE: The foregoing are **SOME** of the beliefs which casts a person out of the fold of Islam, i.e. makes him a kaafir — who has to remain in Jahannam (hell) for ever and ever — even though he performs his salaah or keeps fast of Ramadaan.

SINS CONCERNING THE MUSJID

1. To utilise the public funds collected for the purpose of constructing a Musjid for other non-essential additions such as minarets, domes and unnecessary fancy decorations.
2. To misappropriate Musjid funds.***
3. To use the left-over building materials from a Musjid construction for one's personal property, instead of selling the items and placing the money realised for Musjid use.
4. To use the Musjid property like Musallas (carpets), P.A. System, Kitaabs, etc., anywhere else (even Eid Gah).
5. To use the monies received from the sale of Qurbani skins and hides for Musjid affairs.
6. To use the income of one Musjid for another Musjid. (It is however permissible to lend or even to offer it as a grant IF THERE IS FEAR that such excess funds may be appropriated by the Authorities of the State).
7. To waive off a DEBT OF THE Musjid (i.e. to write off or exempt a debtor to pay what he owes to the Musjid).
8. To utilise anything which has been made WAQF (donated) to the Musjid, contrary to the donor's stipulations.
9. To remove WAQF property which have to remain in the Musjid.

*** FOOTNOTE:
This is embezzlement if perpetrated by a Trustee. It should be remembered that abusing of Trust is a sign of Qiamah. One should not assume that perfidy, or abusing trust, only applies to material objects because even the failure of a worker or labourer to put in the required number of hours of work for which he is to be paid, is also a sin of the same category.
Similarly slandering someone and thereby ruining his reputation is also treachery and abuse of the trust of protecting his honour. Many workers commit khianat, a serious breach of trust, by taking away for PERSONAL use such little items (considered to be mere trifles) such as paper clips, rough writing pads, etc. which has been provided only for their duties at their place of work. Permission must be sought from the employer to avoid falling into sin.

10. To switch on additional unnecessary lights and to adorn the exterior or interior of the Musjid with extra lightings. Such illumination, even on 'Special Occasions', is a sheer wastage and a close resemblance to certain religious festival of lights of non-Muslims.

11. To enter the Musjid with foul smelling odours due to:-
    (a) offensive breath from consuming raw onions, cigarettes, etc.
    (b) filthy clothes,
    (c) perspiration and contamination of other repulsive smells e.g. decaying fish, etc.

12. To discharge gas in the Musjid.

13. To enter the Musjid or sit therein when in need of ghusl, without a valid excuse.

14. To eat, drink or sleep in the Musjid (travellers and those observing aitikaaf being exempted).

15. To search for a lost article by announcement in the Musjid unless the article had been lost inside the Musjid itself.

16. To discuss worldly matters in the Musjid.

17. To run, rush, push and jostle in the Musjid even if it be to join the congregation in salaat.

18. To snap the fingers or crack one's knuckles in the Musjid.

19. To spoil and dirty the Musjid or allow it to become dusty and untidy.

20. To disrespect the Musjid.

21. To permit into the Musjid such children and lunatics who could create disturbances or soil the place.

22. To argue, quarrel or even to just talk loudly. (Talking aloud is permissible for Deeni lecturers so that their voices reach everybody.)

23. To fight, draw knives or guns etc.
24. To use the Musjid as a thoroughfare if there are two doors to the building.
25. To recite the Qur'aan aloud, make loud zikr or do any such thing that can disturb someone engaged in saiaah.
26. To walk with shoes or sandals in the Musjid even if they are considered to be clean.
27. To cross in front of someone busy in salaah.
28. To climb across other worshippers' necks and shoulders in a bid to reach the front row.
29. To spit in the direction of the Qiblah. (This is prohibited even outside the Musjid).
30. To stretch one's feet towards the Qiblah-direction even out of the Musjid except if exempted due to a physical handicap or other Islamic approval.
31. To beg or offer anything to a beggar inside the Musjid, unless the beggar has no sufficient food and means for a day or is disabled and unable to work.
32. To cause disturbance to any sleeping person in the Musjid (traveller or one in aitikaaf) or to those in any form of Ibadah; noting well that even the loud recitation of the Qur'aan tantamounts to disturbance and therefore not permitted.
33. To utter anything whilst the Khutba is in progress.
34. To depart from the Musjid after hearing Azaan.
35. Having heard the Azaan at home, to continue sitting there waiting for the Iqamah.
36. To call out Azaan in an impure state needing ghusl.
37. For Azaan to be called by someone who is recognised as an open sinner.

38. For females to attend the Musjid for the purpose of making salaah with congregation (jamaat).

39. To dig a well inside the Musjid.

40. To reserve any specific spot in the Musjid as one's own place and therefore remove someone else who has arrived early and is occupying that particular spot.
NOTE: Besides the Imaam, nobody else --- not even the Muazzin or Mukaabir --- has the right to reserve any 'Musalla' for one's own use, and it should also be remembered that it is **not** even essential to call the takbeer from the first saf.

41. To lock the Musjid unless there is fear of theft or sabotage.

42. To disregard the importance of straightening the 'safs' and filling the gaps in the rows of Jamaat Salaah.

43. To appoint unqualified and inefficient sinners and innovators (Bidattees) as Muazzins or Imaams.

44. To occupy the position of Imaam whilst the congregation is displeased with one, even though the displeasure is not based on valid grounds. However if one is the most qualified in their midst then it would not be sinful to continue.

45. To write or inscribe Qur'anic verses or other quotations on the Musjid walls, especially the Qiblah side.

46. To keep one's personal belongings in the Musjid except due to special circumstances such as natural disasters, floods, war, etc.

47. To trade in the Musjid if one is not in aitikaaf.

48. To engage in any means for earning livelihood in the Musjid. Just as sewing, carpentry, etc., are not permissible, so too is the teaching of Qur'aan and Ahadith not allowed if done in lieu of wages.

49. To indulge in business dealings after the Jumuah azaan. This prohibition also applies out of the Musjid.

50. To conduct the janaazah salaah (funeral prayers) inside the Musjid or its courtyard which the trustees have set aside with the intention of a Musjid. However if such an intention has not been formed then the area, even if roofed, may be used for the janaazah prayers.

51. To disrespect the Musjid in any way.

52. To perform any such acts in the Musjid which are not considered to be Ibadaah or deeds of worship e.g. taking of photographs, video filming, singing with music, etc.

53. To take into the Musjid any newspaper, publication or article bearing photographs or illustrations of animate objects.

54. To permit non-muslim tourists to visit the interior of any Musjid, especially when clad indecently by Islamic standards.

55. To allow political rallies and similar controversial meetings to take place inside the Musjid where muslims and non-muslims appear together without much regard for the sanctity of the place.

56 To utilise any property of the Musjid for personal benefit.

57. To carry into the Musjid any impurity even if the impurity is covered and concealed in a container.

58. To appoint an Imaam whose wife does not observe the obligatory Purdah (i.e. using a veil whenever she has to leave home which may only be done out of necessity).

SINS PERTAINING TO WORSHIP

1. To forget the Qur'aan after learning it (due to neglect and not because of sickness or old age).
   According to some Ulama, forgetting the Qur'aan refers to such neglect that one loses even the ability to open the Qur'aan, and recite it by following the script.
2. To make no efforts to learn to recite the Qur'aan correctly.
3. To make no efforts to learn to understand the Qur'aan.
4. To read or touch the Qur'aan when in need of ghusl.
5. To touch the Qur'aan without wudhu.
6. To disrespect the Qur'aan by:
   a) carrying it like some ordinary cheap novel,
      eg. swinging it at knee-height instead of raising it up to one's chest;
   b) keeping it in a lowly place.
   c) placing anything else upon it;
   d) to talk or indulge in other activities when the Qur'aan is being recited.
7. To make no attempt to save oneself from the splashes of urine drops.
8. To urinate in the bathroom.
9. To waste water whilst making wudhu, ghusl, etc.
10. To use so little water that it is insufficient and parts of one's body are not washed properly.
11. To ignore the essentials of ghusl by not ensuring that water reaches all areas which have to be washed in wudhu or ghusl, especially between the ears and sideburns, the elbows and ankles.
12. To talk whilst making wudhu or ghusl (except if there is dire need).
13. To remain in the condition of Janaabat (needing ghusl) for so long that the time for salaah expires and becomes qadha.

14. For an open sinner to call out Azaan e.g. one who shaves his beard.
15. To kiss the thumbs during Azaan.
16. To consider it to be wrong for someone to stand up before hearing the words, "Hayya alal Falah" during iqaamah.
17. To perform a fardh salaah either before or after its prescribed fixed time.
18. To deliberately think of any other thing or person besides Allah during Salaah.
19. To run in order to join the Jamaat (congregation).
20. To stand in the back rows when place is available in the front row.
21. To shake hands after salaah.
22. To perform salaah whilst wearing filthy clothes, in short sleeves or without a hat.
23. To precede the Imaam into ruku or sajdah.
24. For males to place their forearms upon the ground during sajdah.
25. To disturb or distract any person in salaah by:—
    a) walking across directly in front of him;
    b) reading Qur'aan aloud close to him;
    c) to sit facing him;
    d) to make du'aa loudly even though those engaged in salaah maybe late comers.

    NOTE: If no one is busy in salaah, it would be permissible for the Imaam to make the du'aa in congregation (jointly) after the fardh namaaz otherwise NOT. Many pious Imaams also are negligent of this, apparently for fear of reprisals from the Trustees.
26. To regard as compulsory in Du'aa, the reciting of: "INNALLAHA WA MALAAAIKATAHU YUSALLOON ALAN NABI ..."

27. To regard as incomplete, the khutba of Friday or Eid if the Imaam does not hold the Aasa (staff).

28. To be negligent about straightening the rows when making salaah with congregation.

29. To perform salaah at any place where there is a picture of any animate object either at the position of sajdah, in front or any of the sides.

30. To make salaah in the forbidden or makruh times.

31. To delay or omit the 'Sajda-e-Tilaawat' in salaah.

32. To perform salaah whilst wearing a necktie.

33. For males to make salaah with any garment extending below their ankles.

34. To delay the payment of zakaat or performance of Haj after they become fardh.

35. To omit the value of gold or silver jewellery in one's possession from the calculation of zakaat (even though the jewellery may not be in use).

36. Failure to investigate thoroughly whether the recipient of zakaat is really worthy (according to the Shariah) of receiving it.

37. To wait till Ramadhaan to pay one's zakaat when it had become due before then.

38. To avoid the roza (fasting) of Ramadhaan without a valid reason acceptable in the Shariah.

39. To break one's fast prematurely without a valid excuse.

40. To indulge in sinful activities whilst fasting, especially backbiting and gossiping. Some of the Ulama have warned also that roza becomes null and void as a result of backbiting.

41. To be unmindful of the time of sehri and continue eating past subho sadiq (early dawn).
NOTE: Many people only stop eating when they hear the Fajr Azaan (in South Africa). This is incorrect and the fast kept in such a manner is not valid. Qadha for all such rozas have to be kept.

42. To eat in public when one is not fasting due to a valid Islamic reason.
NOTE: It will not be sinful if fast of Ramadhaan is not kept for the following reasons:—
a) Whilst on an Islamic Journey defined as 48 miles (76 kilometres) or more;
b) Due to sickness about which a competent, pious, muslim doctor has advised that roza (fast) should not be kept in Ramadhaan.

Many people (especially ladies) avoid fasting in Ramadhaan for flimsy reasons offered by some nurse at a clinic.
To miss even a single fast of Ramadhaan is a major sin and if one has to compensate for it by keeping fast for the rest of one's life, it would not be possible to cover the loss.

43. To keep no qadha fasts for those missed in Ramadhaan when one has fully recovered from illness, on the pretext that FIDYA (compensation through charity) had been given.
NOTE: It must be remembered that after recovery from illness, qadha becomes compulsory even if fidya had been given already.

44. To fast during the days when it is forbidden to do so: viz. Eid-ul-Fitr, Eid-ul-Adha and the three days after Eid-ul-Adha.

45. To assume or believe that thawaab (rewards) for the six nafil fasts of Shawwaal can only be attained by keeping these fasts consecutively without a break and including the 2nd of Shawwaal (first day following Eid).

NOTE: To contribute one's own ideas, opinions and conditions to any aspect of Deen is wrong and tantamounts to criticism of Allah and His Rasul ﷺ because any elaboration means that either Nabi ﷺ did not disclose fully after receiving the Revelations (wanaoozu-billah) or that Allah inadvertently did not complete the revelations making it necessary for one's personal "garnishing".
A SIMPLE RULE FOR THE LAYMAN TO FOLLOW IS TO ENQUIRE FROM THE ULAMA-E-HAQ AND CONFIRM THAT ANY PRACTICE OR BELIEF THAT ONE INDULGES IN IS IN CONFORMITY AND ACCORDING TO THE TEACHINGS OF OUR BELOVED NABI ﷺ . THIS PRECAUTION WILL SAVE ONE FROM INDULGING IN UN-ISLAMIC RITUALS BELIEVING THESE TO BE ACTS OF WORSHIP AND MEANS OF REWARDS.
ULAMA-E-HAQ ARE THOSE AA'LIMS WHO SINCERELY PRACTISE THE DEEN OF ALLAH, ARE PUNCTUAL WITH THEIR SALAAH WITH JAMAAT IN THE MUSJID, ESPECIALLY FAJR, AND THEY DO NOT INDULGE OPENLY IN SIN e.g. WEARING OF GARMENTS WHICH EXTEND BELOW THEIR ANKLES, VIEWING T.V. AND VIDEO FILMS OR VISITING DENS OF GAMBLING AND SIN, ETC.

46. For none from any community to retire into seclusion for the Sunnatul-muakkadah Ai'tikaaf in the Musjid during Ramadhaan.

47. For a mua'takif (one in Ai'tikaf) to engage in unnecessary talk outside the Musjid.
NOTE: If someone tries to start a conversation, then it is the responsibility of the mua'takif to inform that person that he is in ai'tikaaf. To speak any more than this is sinful.

SINS PERTAINING TO HAJ AND ITS JOURNEY

1. To neglect salaah during the journey or to perform it after its time as qadha. (Whilst proceeding to fulfil ONE fard (Haj), why should FIVE faraaid (the 5 daily salaah) be omitted?
2. To perform salaah without standing although having the ability to do so.
3. To make no efforts to determine the correct direction of Qibla and perform salaah.
4. To make tayammum without a valid Islamic reason and despite the availability of water at various points (e.g. railway stations, airports, trains, etc.)
5. For a lady to travel without her mahram.
6. For a lady to travel with a "wrong relative" — one whom she considers to be a mahram (e.g. cousin : uncle's son who in reality according to the shariah is not a mahram).
   NOTE: If one is in doubt about which male could be a mahram, then it is essential to enquire from any pious Aa'lim BEFORE embarking upon the journey.
7. For females to neglect making purdah on the journey.
   NOTE:
   (a) It is the responsibility of both the females and their respective guardians to ensure that all females in their company observe the correct Islamic purdah.
   (b) Whilst in Ihraam, no clothing should touch a lady's face but at the same time she cannot expose her face also. This can be achieved by attaching a veil to a plastic sun-shade from the forehead. However, care should be taken to prevent the veil from touching the face.
8. For males to perform the two rakaats of nafil salaat, before making the intention of Ihraam, without covering their heads.

9. To make "Idhtibaa" in **namaaz.**

   NOTE: "Idhtibaa" is the term for baring of the right shoulder (for males) and is masnoon only for that tawaaf which is to be followed by "sa-ee" or Safa & Marwa.

10. To fight, argue or quarrel in Haj or even during the journey.

11. To start the tawaaf with any part of one's person directly in FRONT of Hajre Aswad, instead of standing on the left of it.

    NOTE: If one had advanced even slightly to the right (facing Hajre Aswad) then an additional "shaut" (circuit) has to be made after the completion of the tawaaf. Whilst some Ulama consider this addition as wajib (obligatory), others regard it as compensatory and preferable.

12. At the start of tawaaf, to raise the hands up to the ears BEFORE coming directly in line with and facing Hajre Aswad and before reciting the takbeer.

13. To cause inconvenience to others when touching or kissing the Hajre Aswad.

14. For someone in Ihraam to kiss or touch Hajre Aswad when it has been smeared with 'ITAR' (non-alcoholic, approved perfume).

    NOTE: Sometimes the Hajre Aswad is treated fragrantly by people who smear Itar. As it is NOT permissible for one in Ihraam to use any type of aromatic substance, kissing or touching the Hajre Aswad should be avoided and instead execute ISTILAAM which is representative of kissing Hajre Aswad by raising the hands in its direction and then kissing the hands.

15. To touch the silver border of the Hajre Aswad instead of the black stone.

    NOTE: The Hajre Aswad should be touched or kissed in such a way that one's hands do not touch the silver border.

16. Whilst making tawaaf to turn one's face towards the Kaba. Many people seem to be negligent about this.
NOTE: One is only allowed to face the Kaba (during tawaaf) at the time of 'ISTILAAM' i.e. when touching or kissing the Hajre Aswad.

17. To begin the tawaaf from any other point besides the Hajre Aswad.

18. To kiss the Hajre Aswad BEFORE making the intention of Tawaaf.

19. For ladies to make tawaaf in the midst of men.
NOTE: Ladies should make tawaaf when there are not many men. (Similar precaution must be taken at the time of 'Istilaam', sa-ee, Mina, Arafat, etc.) They should make tawaaf along the outer area of the 'MATAAF' (i.e. place for making tawaaf).

20. For ladies to grasp the hand, clothing or any other part of the 'MUTAWWIF' (one who is guiding the group to make the tawaaf) if he is not a mahram, or to proceed for ZIYARAT without one's mahram.

21. To kiss the 'Rukne Yamani' whilst making tawaaf.
NOTE: It is not permissible to kiss any part of the Kaba except the 'Hajre Aswad' and the threshold i.e. the bottom of the doorway of the Kaba.

22. Whilst making 'sa-ee' (running between Safa and Marwa), to climb very high upon the mountains.
NOTE: One has only to reach such a point from whence Baitullah can be visible.

23. To use any form of transport to do 'sa-ee' without a valid Islamic excuse.

24. To neglect making du'aa at Safa and at Marwa.

25. Before starting the du'aa, to raise the hands up to one's ears.
NOTE: Du'aa should be made normally, raising the hands chest-height.

26. To regard the climbing of Jabale Rahmat in Arafat as a means of thawaab.

27. To combine Zohr and Asar salaah in Arafat without having fulfilled its conditions.

    NOTE: Amongst the conditions for combining Zohr and Asar Salaah in Arafat is that the namaaz has to be led by the 'Khalipha' (Ameer of the Muslims) or his deputy. However, it has been noticed that the appointed Imaam for performing the salaah in Arafat is an adherent of the Maaliki or Humbali School of Jurisprudence according to which, on the 9th of Zil Hijjah, one has to make QASR salaah (i.e. perform 2 rakaats instead of 4).
    Hence it would be incorrect for all the Hanafies who are following this Imaam, who --- according to the Hanafi School of Thought — does not qualify to make QASR as a traveller, and to follow him would not be in order for a Hanafi.
    This important fact has to be brought to the notice of the Haj Authorities and with the following simple solution, the salaah of the Hanafi followers would also be rectified.
    The appointed Imaam must depart from his home-town with the intention of proceeding on a journey of 48 miles or more and from there travelling to Arafat. This would qualify him as a traveller and the Hanafi Muslims would be able to follow him without any qualms.

28. To leave the boundaries of Arafaat on the 9th of Zil Hijjah BEFORE the setting of the sun.

29. To leave 'Muzdalifah' before 'Subho Sadiq' (early dawn) of the 10th of Zil Hijjah.

    NOTE: However, for ladies and frail, old and sickly males it would be permissible if there is a fear of a rush and stampede of many people.

30. To believe that all of one's sins would be forgiven by first climbing upon the roof of the building in Muzdalifah (at the place known as 'Mashrul Haram') and then to descend, head first, down the steps erected in the centre.

31. For those performing 'Hajje-Badal' to make 'TAMATTU' i.e. to make the intention of Umrah and Haj with two separate Ihraams.

    NOTE: Those performing HAJJE-BADAL must complete the Haj of 'IFRAD' i.e. to make the intention of Haj only at the time of donning the Ihraam. As this type of Haj is very difficult (because the Ihraam can only be removed after Haj) many people opt for HAJJE-TAMATTU which is incorrect and the HAJJE BADAL is NOT discharged even if performed with the consent of those who had sent him. Anyone who had erred in this manner is responsible of refunding the costs to those who had sent him (if it was done without their consent).

32. For the one performing HAJJE-BADAL to give out charity or feed guests, from the money given to him for performing Haj, without the consent of those who had sent him.

    NOTE: It is advisable that permission be taken for ALL types of expenditure so that one does not become guilty of Breach of Trust.

33. To arrange HAJJE BADAL or perform it for someone else and in return accept a salary or some other worldly benefit.

34. To believe, whilst pelting the shaitaan, that one has to strike the built-up pillar.

    NOTE: If any pebble settles on the pillar, then that particular throw would be rendered invalid. For the pelting to be valid, the pebbles should fall anywhere within the encircled area.

35. To gain entry into the Kaba by means of bribery.

36. After having gained entry into the Kaba, to disrespect it by indulging in absurd practices like rubbing one's navel onto the nail which is in the centre of the Kaba, believing it to be the navel of the earth.

37. To distribute money or foodstuff to the needy in the Haram and thereby creating a din and noise amongst the beggars.

38. To consume or give to the rich any flesh from an animal which had been sacrificed as a compensation for some short-coming or fault in the performance of Haj (jinayat).
NOTE: All meat of such animal has to be given to the poor.

39. To pile stones upon stones at the 'mazbah' (place of slaughter) in Mina and believing that this action would lengthen one's life.

40. To embrace, cling to or kiss the 'Maqame-Ibraheem'.

41. To spit, blow one's nose or make noises in the area around the well of Zam Zam as this is part of the Musjid. Similarly, the other Musjids should also be respected. (Many people cook inside 'Musjid-e-Khaif' in Mina, and this is also not permissible).

42. To buy and sell (especially Zam Zam) in the 'Haram'.

43. To resort to begging in Hijaaz, even though the need is genuine. People upon whom Haj is not fardh but who have money just sufficient to meet the cost of the ticket and no other funds to meet the expenses in Hijaaz, should NOT PROCEED for Haj if they lack reliance on Allah and intend to beg.

44. Whilst in Ihraam, to wear such shoes or slippers which would cover the upper bone which is slightly raised on the top of one's foot.

45. To proceed for Haj with the intention of trade, visiting, touring, etc.

To delay going for Haj because one does not have the means to visit Madinah for 'ziarah' or does not have money to purchase gifts and presents for friends and relatives when returning. Neither should the Haj be postponed because of insufficient money for the ticket and expenses for one's wife (to accompany him for Haj) nor for worldly and business activities. One should always reflect and ponder that life is very uncertain with death lurking upon us.

47. When in Madinah to cling onto the gate outside the 'Rowdhae-Mubarak' (blessed grave), or to kiss it or to make sajda to it. All such actions express extreme disrespect to our Beloved Nabi ﷺ .
NOTE: Nabi ﷺ has explicitly PROHIBITED us from prostrating before any being besides Allah, be it a Saint, a saint's grave or even our most Beloved Nabi ﷺ .

48. To send salaam and durood (whilst at the 'Rowdhae-Mubarak') upon our Nabi ﷺ by screaming aloud.
NOTE: When conveying salaat and salaam to our Nabi ﷺ one should neither scream nor whisper but adopt a moderate, respectable tone with humility, deep respect and love.

SOME SINS PERTAINING TO THE ISLAMIC CALENDAR

1. To believe that it is compulsory and essential to prepare and consume "Eid-milk" on the morning of Eid-ul-Fitr. However, if it is prepared casually without the notion of its being farz or essential then it would be permissible.

2. To exchange plates of sweetmeats (mithais). There is no logic in this silly custom: that Mrs "So-and-so" has sent some sweetmeats for me, so I have to respond by also sending a plate of my sweetmeats!
   It should be remembered that it is neither a Sunnah nor is it essential to make sweetmeats for Eid. If however, it is made without any intention of its being obligatory or farz, then it would be permissible PROVIDED THAT one **DOES NOT** indulge in the senseless custom of exchanging plates. Yes, it would be meritorious if sent to the homes of the POOR who cannot afford to make such goodies.
   But in conclusion I must add that the time spent in the elaborate preparations of these sweetmeats could be utilised better in the WORSHIP OF ALLAH because the days preceding Eid are meant for that!

3. To neglect making Qurbani (sacrifice) on the days of Eid-ul-Adha ('Baqri-Eid') after having the means to do so.

4. To believe that Zil-Qadah and Safar (or any other Islamic month) are associated with ill-luck and not blessed.

5. To believe that there are some exceptional virtues for keeping roza (fast) on the 27th of Rajab (like attaining rewards of a thousand rozas, etc.). THERE IS NO BASIS FOR THIS ASSUMPTION. If Nafl roza is kept without any faulty intentions it would be permissible.

6. To assume that it is a **compulsory** to have Moulood Shareef in the month of Rabi-ul-Awwal, or once in a life time, etc.

7. To allow intermingling of sexes at Moulood functions.

8. To consider it essential to stand up during such Mouloods.

9. To regard as sinners those who do NOT stand up.
10. To be unmindful of and unconcerned about the authenticity of what is being read or said at Moulood functions.
11. To record the Moulood proceedings on video tapes, films or photographs.
12. To consider as ESSENTIAL the feeding and distribution of certain sweets and foodstuffs at these functions.
13. To neglect FARDH salaat because of Moulood functions.
14. To distribute 'Sharbat' during Muharram with the belief that this would quench the thirst of those martyred in Karbala.
15. To participate --- in whatever manner --- (even as an observer) in the Shia practices of "Tazia" and mourning.
16. To specify the 11th of Rabi-ul-Akhir for 'Fatiha'.
17. To celebrate the birth and death anniversaries of saints and other historical personalities with great pomp and ceremony and consider this to be necessary.

GENERAL SINS

1. To run from the field of Jihad despite having the ability to continue fighting against the enemy.
2. To burn any living creature.
   However, harmful creatures like snakes and scorpions maybe burnt if there is no other alternative to escape from their harm.
3. To create mischief on the earth.
4. To cheat, deceive or rebel against one's Ameer and leader.
   NOTE: This applies to every Ameer: at home, in Jamaat or of an Islamic Country.
5. To play chess, cards, musical instruments and all those games which have been condemned unanimously by the Ulama. To watch and follow such games are also not correct because these activities invariabbly cause one to forget Allah and besides, they do not even have any physical benefits.
6. Failure to practise upon one's Islamic knowledge (especially if one is an Aa'lim).
7. Without proper investigations, to accept a gift from someone whose haraam earnings apparently exceed the halaal income.
8. To sell arms and ammunitions to the enemies of Islam or to assist them in any way against the muslims.
9. To accept the gift of a king or political leader.
10. To go out to welcome any governor or rich person.
11. To obstruct by sitting, standing or littering roads, pavements and pathways thereby causing inconvenience to other road users.
12. For the one reciting Qur'aan to stand up out of respect for anyone else besides his father or usthad.
13. To invite people towards evil or to introduce a WRONG CUSTOM.

14. To believe that the birth of a couple's first child and the completion of the confinement has to take place at the home of the wife's parents.

15. To assume that the birth expenses of a couple's first child has to be borne by the wife's parents.

16. To sacrifice an animal of Aqeeqa at the exact moment when the hair of the new born is being shaved.

17. For a guest to give a beggar out of the host's property, even if it be just a slice of bread, without the host's permission.

18. To take any item, lost by somebody else, into one's own use (i.e. something found perhaps on the road, shop, etc.)
NOTE: Such LOST PROPERTY, when found has to be returned to the owner but if he is not known and cannot be located then the property has to be given to the poor as charity, or sold and the money thus realised given away in charity.

19. Failure to pick up a lost item with the intention of returning it to the rightful owner.

20. Failure to pick up a lost article if one fears that, if ignored, it would not reach the owner.

21. To make no attempts to find the owner after picking up some lost property.
NOTE: There are many means of locating the owner:
a) Writing on the Musjid Notice Board if the item had been found in the Musjid, its Courtyard, Parking area, etc.
b) To enquire from each guest if found at home after the departure of guests.
c) If an article has been found in any public place e.g. road side, taxi or bus rank, railway station, etc., then one may advertise the find in a decent, non-pornographic newspaper or simply hand the item over at the nearest Police Station, because generally, when people lose any valuables, they report to the Police.

22. For a wealthy person to accept ownership of a found article after having failed to locate the rightful owner despite a thorough search.
NOTE: It should be given away in charity. If the rightful owner appears to claim the property after it had been given away in charity, he is quite entitled to do so and should be compensated by value but if this is not possible then one should beg him for forgiveness in order not to remain answerable in the hereafter.
However, if the finder himself is poor and the owner has not been located (despite sincere efforts) then this 'needy' finder can utilise his find.
From the above explanations, one will also understand that the saying, "FINDERS KEEPERS, LOSERS WEEPERS" has no basis in Islam.
The above also applies to forgotten items especially change left behind in a shop by customers.

23. Despite knowing the answer, to deliberately conceal any Deeni knowledge when requested for some relevent information.

24. To sleep by lying on one's stomach without a valid excuse.

25. To sleep in such a position which places part of one's body under shade and the rest not.

26. To give alms and charity to a beggar who is quite capable of working and earning. (Excluded from this are those who, genuinely cannot find jobs and have no other means to do anything on their own.)

27. To believe that if one does not fold the musallah (prayer mat) after performing salaah, shaitaan will make a namaaz upon it.

28. Neither to greet one another with the Islamic formula nor to shake hands.

SOME HARMFUL EFFECTS OF SIN

(From: JAZAA-UL-A'MAAL by Hakimul Ummat, Moulana Ashraff Ali Thanwi (A.R.))

1. The sinner is deprived of true Islamic knowledge.
2. A transgressor's sustenance is reduced.
3. The heart becomes distantly remote and far from Allah and is continually nagged by a feeling of mental torment.
4. The sinner feels out of place and uneasy in the company of other people, especially the pious.
5. The sinner is confronted with difficulties and problems in the management of his day to day affairs.
6. Such darkness envelopes a transgressor's heart that he is deprived of the ability of differentiating between right and wrong.
7. Sins create a spiritual weakness of the heart which loses its inclinations towards good deeds, and physically too, there is a marked lack of courage.
8. A sinner is deprived of doing good deeds.
9. The life span of a sinner is curtailed and in that too there is no barakah and blessing.
10. One transgression leads to another, until ultimately, the sinner becomes so much saturated in sin that he becomes addicted to it and finds himself unable to break away from a sinful life for fear of causing hurt and pain to himself.
11. The sinner's intention to repent also weakens considerably.
12. Through continuous indulgence, a sinner fails to regard his offences as harmful.
13. Through his transgressions, a sinner is in fact imitating some accursed group or persons who had originally started the process. Our Nabi ﷺ has severely warned that the one who imitates another nation shall become one of them (in the hereafter).

14. The sinner becomes disliked and worthless in the eyes of Allah.
15. The sinner is cursed even by the creations of Allah.
16. Sins impair one's intelligence: the mere indulgence in sin is in itself clear evidence of the sinner's lack of wisdom.
17. The sinner attracts the curse of our beloved Nabi ﷺ .
18. The sinner gets no share or benefit from the du'aas made by the angels for righteous people.
19. CALAMITIES AND DISASTERS RAVAGE THE EARTH AS A DIRECT CONSEQUENCE OF PREVAILING SINS.
20. The sinner loses all self-respect and modesty which leads him to stoop to extremely vile and low behaviour without shame.
21. A sinner loses the awareness and recognition of the Majestic Greatness of Allah.
22. THE SINNER IS DEPRIVED OF THE FAVOURS OF ALLAH AND IS THEREFORE BESET WITH DIFFICULTIES, HARDSHIPS AND MISFORTUNES.
23. A sinner earns for himself derogatory and defamatory titles.
24. The shayateen gain an upper hand and control of the sinner.
25. A sinner is continuously haunted and tormented by the fear that he will be caught out, dishonoured and disgraced.
26. THE SINNER FINDS IT MOST DIFFICULT TO RECITE THE KALIMA AT THE TIME OF DEATH.

CONCLUSION

Finally, to conclude this treatise on 'Sins', I would draw the attention of the reader to an article which appeared in The Riyadh Daily, dated 19 June, 1990 under the caption, "HOW I CAME TO ISLAM" by Brother Yusuf Islam (formerly Cat Stevens):—

How I came to Islam

(By Yusuf Islam - Formerly Cat Stevens)

All I have to say is all what you know already, to confirm what you already know, the message of the Prophet ﷺ as given by God — the Religion of Truth. As human beings we are given a consciousness and a duty that has placed us at the top of creation. Man is created to be God's deputy on earth and it is important to realize the obligation to rid ourselves of all illusions and to make our lives a preparation for the next life, anybody who misses this chance is not likely to be given another, to be brought back again and again, because it says in Quran Majeed that when man is brought to account, he will say, "O Lord, send us back and give us another chance."
The Lord will say, if I send you back you will do the same.

MY EARLY RELIGIOUS UPBRINGING

I was brought up in the modern world of all the luxury and the high light of show business. I was born in a Christian home but we know that every child is born in his original nature, it is only his parents that turn him to this or that religion. I was given this religion (Christianity) and thought this way. I was taught that God exists, but there was no direct contact with God, so we had to make contact with Him through Jesus, he was in fact the door to God. This was more or less accepted by me, but I did not swallow it all.

I looked at some of the statues of Jesus; they were just stones with no life "And when they said that God is three, I was puzzled even more but could not argue. I more or less believed it, because I had to have respect for the faith of my parents.

POP STAR

Gradually I became alienated from this religious upbringing. I started making music. I wanted to be a big star. All those things I saw in the films and on the media took hold of me, and perhaps I thought this was my God, the goal of making money.

I had an uncle who had a beautiful car "Well," I said, "he has it made," he had a lot of money The people around me influenced me to think that this was it, this world was their God.

I decided then that this was the life for me, to make a lot of money, have a "great life." Now my examples were the pop stars, I started making songs, but deep down I had a feeling for humanity, a feeling that if I became rich I will help the needy (it says in the Quran, we make a promise, but when we make something we want to hold on to it and become greedy.)

So what happened was that I became very famous, I was still a teenager, my name and photo were splashed in all the media. They made me larger than life, so I wanted to live larger than life and the only way to do that was to be intoxicated (with liquor and drugs.)

IN HOSPITAL

After a year of financial success and "high" living, I became very ill, contracted TB and had to be hospitalized. **It was then that I started to think what was to happen to me? Was I just a body and my goal in life was merely to satisfy this body?** I realized now that this calamity was a blessing given to me by Allah, a chance to open my eyes. **"Why am I here, why am I in bed?,"** and I started looking for some of the answers. At that time there was great interest in the Eastern mysticism I began reading and the first thing I began to become aware of was of death, and that the soul moves on, it does not stop. I felt I was taking the road to bliss and high accomplishment I started meditating and even became a vegetarian. I now believed in "peace and flower power", and this was the general trend. But what I did believe in particular was that I was not just a body, this awareness came to me at the hospital.

One day when I was walking and I was caught in the rain, I began running to the shelter and then I realized, "wait a minute, my body is getting wet, my body is telling me I am getting wet." This made me think of a saying that **the body is like a donkey and it has to be trained where it has to go otherwise the donkey will lead you where it wants to go.**

Then I realized I had a will, a God given gift; follow the will of God. I was fascinated by the new terminology I was learning in the Eastern religion. By now I was fed up with Christianity. I started making music again and this time I started reflecting my own thoughts. I remember the lyric of one of my songs. It goes like this: "I wish I knew, I wish I knew what makes the Hell, Do I get to know You in my bed or some dusty cell while others reach the big hotel?" and I knew I was on the Path.

I also wrote another song "The way to find God out," I became even more famous in the world of music. I really had a difficult time because I was getting rich and famous and at the same time I was sincerely searching for the Truth. Then I came to a stage where I decided that Buddhism is alright and noble, but I was not ready to leave the world. I was too attached to the world and was not prepared to become a monk and to isolate myself from society.

I tried Zen and Ching, numerology, tarat cards and astrology. I tried to look back into the Bible and could not find anything. At this time I did not know anything about Islam and then, what I regarded as a miracle occurred. My brother had visited a mosque in Jerusalem and was greatly impressed that while on the one hand it throbbed with life (unlike the churches and synagogues which were empty), on the other hand, an atmosphere of peace and tranquility prevailed.

THE QURAN

When he came to London he brought back a translation of the Quran, which he gave to me. He did not become a Muslim, but he felt something for this religion, and thought I might find something in it also.

And when I received the book, (a guidance that would explain everything to me: who I was? What was the purpose of life? What was the reality and what would be the reality, and where I came from?) I realized that this was the true religion — religion not in the sense the West understands it, not the type for only your old age.

In the West whoever wishes to embrace a religion and make it his only way of life is deemed a fanatic. I was not a fanatic, I was at first confused between the body and the soul. Then I realized that the body and soul are not apart and you don't have to go to the mountain to be religious; we must follow the will of God, then we can rise even higher than the angels. The first thing I wanted to do now was to be a Muslim.

I realised that everything belongs to God, that slumber does not overtake Him. He created everything. **At this point I began to lose pride in me, because hereto I had thought the reason I was here was because of my own greatness. But I realized that I did not create myself, and the whole purpose of my being here was to submit to the teaching that has been perfected by the religion we know as Al-Islam.**

At this point I started discovering my faith. I felt that I was a Muslim, on reading the Quran. I now realized that all the Prophets sent by God brought the same message. Why then were the Jews and Christians different? I knew now how the Jews did not accept Jesus as the Messiah and that they had changed His Word. Even the Christians misunderstand God's Word and called Jesus the son of God. Every thing made so much of sense. This is the beauty of the Quran; it asks you to reflect and reason, and not to worship the sun or moon but the One who has created everything. The Quran asks man to reflect upon the sun and moon and God's creation in general. Do you realize how different the sun is from the moon? They are at varying distances from the earth, yet appear the same size to us; at times one seems to overlap the other.

Even when many of the astronauts go to space, they see the insignificant size of the earth and vastness of space, they become very religious, because they have seen the Signs of Allah.

When I read the Quran further, it talked about prayer, kindness and charity. I was not a Muslim yet, but I felt that the only answer for me was the Quran, and God had sent it to me and, I kept it a secret.

But the Quran also speaks on different levels. I began to understand it on another level, where the Quran says **"Those who believe don't take disbelievers for friends and the believers are brothers". Thus at this point I wished to meet my Muslim brothers.**

CONVERSION

Then I decided to journey to Jerusalem (as my brother had done). At Jerusalem, I went to the mosque and sat down. A man asked me what I wanted. I told hime I was a Muslim. He asked what was my name, I told him "Stevens". he was confused. I then joined the prayer though not so successfully. Back in London, I met a sister called Nafisa. I told her I wanted to embrace Islam and she directed me to the New Regent Mosque. This was in 1977, about 1½ years after I received the Quran. Now I realized that I must get rid of my pride, get rid of *Iblis* and face one direction. So on a Friday, after *Jummah* I went to the *Imam* and declared my faith *(the Kalima)* at his hands. You have before you someone who had achieved fame and fortune. But guidance was something that eluded me, no matter how hard I tried until I was shown the Quran. Now I realize I can get in direct contact with God, unlike Christianity or any other religion. As one Hindu lady told me, "You don't understand the Hindus, we believe in one God, we use these objects (idols) to merely concentrate. "What she was saying was that in order to reach God one has to create associates, that are idols for the purpose. But Islam removes all these barriers, the only thing that moves the believers from the disbelievers is the *salat*. This is the process of purification.

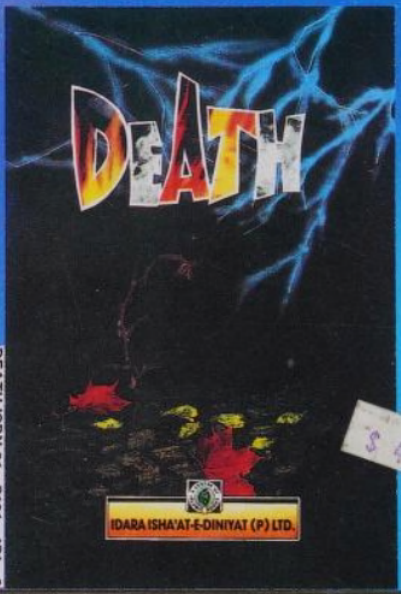
Finally I wish to say that everything I do is for the pleasure of Allah and pray that you gain some inspirations from my experiences. Furthermore, I would like to stress that I did not come into contact with any Muslim before I embraced Islam. I read the Quran first and realized no person is perfect, **Islam is perfect, and if we imitate the conduct of Prophet ﷺ we will be successful.** May Allah give us guidance to follow the path of Ummah of Muhammad ﷺ . Ameen!

This stirring account should stimulate the Muslims, especially the youth, to derive inspiration from it and discard their shackles of **inferiority complex** which is one of the primary reasons **preventing many from practising Islam.**

To remain steadfast in upholding Islam according to the example set by our beloved Nabi ﷺ is certainly the means of obliterating one's sins, as Allah says in the Qur'aan:

"LO GOOD DEEDS ANNUL ILL-DEEDS"

I fervently make the du'aa — and request all readers to do likewise — for the guidance of each and every individual of the Ummah such that the ways of our beloved Nabi ﷺ becomes instilled and embedded within the heart making it more sacred and precious than any other custom or fashion.



DEATH ISBN 81 - 7101 - 171 - 3

Allah has declared in the Qur'aan:
"Every soul shall have a taste of death."
This verse reminds man of his ultimate end to this earthly existence and the inevitable beginning of the real life of the hereafter.

The respected Author has mentioned the realities of death and related issues in a most profound and comprehensive manner, basing his facts on authentic references.